I B
Rec'd 9-16-96
Ans'd 19

Kyoto, Japan Aug. 24. 1896

Rev. J. S. Burton, D.D

Dear sir.

Last week I received a letter from M. Kozaki inviting (or requesting) us to continue in the school till December. Accordingly a meeting was held of all the members of the mission here in our mountain camp (a large and representative part of the mission) and the matter was carefully considered. The unanimous decision was both that it would be a mistake to change the decision of mission meeting, and that the original decision was wise. One misn consideration is that our return to the school for one term would inevitably be used by the school to draw students on the ground that we were likely to continue teaching there indefinitely. Students would certainly come with this hope, and would feel aggrieved at us for leaving them in the middle of the year. It is also thought by some that the Trustees would like us one more term in order that our presence there might help them in securing the government recognition which they are having difficulty in getting. We certainly have no wish to hinder them up in any

such way. But a more fundamental reason is that the real reason why we are leaving the Doshisha is the divergence of its moral and spiritual tendency from the principles of the Board, and this calls for immediate separation. Not another term are we willing to teach there after the Trustees have a second time - in defiance of our known wishes - put Mr. Ukita at the head of the larger department (the only one which has much prospect of prosperity).

We hear that Mr. Kozaki and Mr. Ukita have gone to Okayama to persuade Mr. Abe to accept the position of head of the college department. Mr. Setter says he will not accept it, but it remains to be seen whether he will not be persuaded. If he only had his old teeth we should be delighted to see him return to the school, but at present I fear he is not much different from Mr. Ukita. Entering we could not expect much encouragement of evangelical Christianity from either of them. How can the Board's missionaries be asked to aid a school which is conducted by such men?

Two of the oldest and staunchest Christians of Osaka (Yamamura the printer and Masagami the

druggist) have sent up a message that they have something very important to say to us in regard to the Dochika, and accordingly Dr Davis and Brown and I are going down the mountain to meet them tomorrow. A few weeks ago these two brethren were emphatic in urging the necessity of a thorough change in the Dochika, but so much for that now they are going to urge us to return to the school on the strength of vague assurances from some of the trustees that the school shall be reformed.

Speaking of another matter, - may I ask your interpretation of a matter, to the $ 130. allowance to families for children in America to cease at the exact day when the child reaches the age of twenty, or is it to stop with the end of that quarter (or half year). If a child becomes 20 in this half year, does the allowance stop on that exact day, or ing at the end of the quarter or of the half year? I ask for information as treasurer. In all cases on the exact day when the 20th year is reached. J.H.W.

Mr. A.A. Davis has a position as teacher in the Reformed school at Nagasaki

The Committee on Station has voted to authorize the committee of the Baikwa Girls' School (in Osaka) to lease for ten years a part of the lot bought for them a few years ago by the Woman's Board, the school having more need of the money than of all the land at present.

Also to authorize Mr. & Mrs. W. W. Curtis to take in Japanese names with them to San Francisco to help in the case of the children

Yours truly

Dwight W. Learned

Rev. D. W. Learned
Kyoto, Aug. 24, 1896.

J. L. B.
Rec'd 9-28-96
Ans'd 10-1

Kyoto (Hizegawa), Japan, Aug. 29, 1896.

Rev. J. L. Barton, D. D.,

Dear Sir,

On the day after my last letter to you Dr Davis and Greene and I went down the mountain and had a conversation with Messrs. Imamura and Maegami, the Osaka trustees and druggist. They had come to Kyoto and talked with three of the trustees a week before and then felt they had something important to say to us, but the day before they had had a conversation with M. Migaki of Osaka and found they had nothing particular to say what they were going to say and why they changed their mind, was not stated, but my opinion very decidedly is that they were going to urge us to continue in the school (with M. Ukita) on the condition that the Trustees made a satisfactory statement of the Christian character and purpose of the school; and that they found that it would be impracticable to get such a statement as could be expected to satisfy us. It appeared to me that they were going to urge us to tolerate M. Ukita (if he would accept such a platform) in the grounds that if he went M. Kanchi and M. Yuasa would also

ga. and that it would be almost impossible to fill their places. [which serves to confirm our opinion of M. Kozaki's close alliance with M. Ukita.]

Our conversation had no importance, but one or two interesting matters came out. — M. Kozaki had told these two men that he could not get any help for the school when he was in the States because of the suspicion which Dr. Davis had aroused against the school by his criticism of it [in the 1892 report, which was modified to suit the Japanese after a few copies had been printed.] As M. Kozaki on his return from America told us and others that he found no suspicion of the Doshisha except in the min [Dai Hombu a Nagasaki], and that the hard times were the only cause of his failure to get funds, it shows a disposition to use facts as suits his convenience. — M. Miyagawa is conservative in theology, and was strongly opposed to the recent election of M. Abe to be head of the college department; M. Yuasa is an adherent of the "new theology"; M. Kozaki has no settled convictions (in theology) and tries to be on both sides. — The Trustees are going to get M. Kishimoto (who is about as unsound as Ukita and Abe) as teacher I presume they will use the funds of the Political-Law department (and perhaps of the Bible School) to carry on

the college, which they can contrive by appointing teachers to those departments who will give their spare time to the college, and as there are not likely to be any scholars in those departments the "spare time" will be considerable.

It becomes more and more plain that Kozaki, Yuasa, and others are running the school to suit themselves, and that they have no intention of doing anything to conciliate the Board. Also such conversations show very plainly that it would have been a great mistake to rest our separation from the Doshisha on the April vote of the Trustees and accordingly to have gone on till December expecting that then we could quietly step out without having to say anything. Those men who are so deeply interested both in our work and in the Doshisha would at once have asked whether we would come back on condition that the Trustees rescinded or revised that vote.

At the same time I am in thorough sympathy with what I judge to be your desire to avoid controversy with the Doshisha; our paths diverge, and we gently deplore their taking the path which they have, but nothing is to be gained by antagonizing them or carrying on a controversy with them.

They have it in their power, I suppose, to hinder us in our work, and it is wise not to needlessly provoke them to do so. If you see the Japan Mail, you will perhaps have seen my letter in the number for Aug. 15th. It was written at the request of the members of the mission here, though I alone am responsible for its form.

I was pleased to hear recently from Mrs Gulick that the evangelists in her field especially desire a visit from Dr. Davis

The telegram "Bunkyo" was promptly received, and I have engaged passage for Mrs Brackman on the Canadian steamer sailing Oct. 9.

Kyoto, Aug. 29, 1874.

Aug. 31.

Your favor of the 1st is received. I don't know that I have anything to add to what I have written about our policy towards the school. The "diplomacy" which you recommend rests on the assumption that we could say in December that we were shut out of the school, which I think is a complete mistake.

Yours very truly

D. W. Learned

The Hills sail on this steamer.

J. L. B.
Rec'd 10-17-96
Ans'd 19

328

American Board of Commissioners for Foreign Missions.
Kyoto, JAPAN.

Sept. 12 1896

Rev J. L. Barton, D. D

Dear sir,

We have had a fortnight of exceedingly bad weather which has caused great loss in all this part of the country. On the night of Aug. 30 there was a great storm with high wind and tremendous rain. Then, after three days of fair weather, came a succession of rains ending with another storm last night. Dykes are broken, rivers overflowed, houses washed away or damaged, and many lives lost. Communication is interrupted in all directions, and I have been detained here going to Kumamoto to settle up the matter of the house, but I hope to get started in two or three days.

Miss Denton has moved into the Berry house, and I don't have any doubt that she will find abundant opportunity to do missionary work in this city. The preaching brethren certainly have no lack of opportunities for work in the distant towns to which they devote themselves. It is a striking fact that the Trustees have not given us that notice that their action did not apply to the Girls' school which your letter to them almost in-

vited. It seems to me to indicate that they recognize the impossibility of continuing to work in harmony with the Board. They are taking some of the ladies rooms at the girls school for recitation rooms to supply the place of some that were damaged by the storm too much for economical repair. Mr. Kozaki tells me they intend to continue the theological department; that they think it necessary in order to maintain the Christian character of the school. They are seeking to hold on to the few native Vernacular theological students who were left in the school, though they receive no more students to the vernacular Theological Dept. It will be interesting to see whether these few native students go to them or come to us for instruction, but I expect the Doshisha will prevail. It can offer them Japanese instructors and "advanced" theology and the name of graduating from the Japanese "University". We enter into no competition with the Doshisha; we have simply - in reply to questions - told these students what instruction we would give them if they wished for it. Mr Ake is coming to the school in the course of the fall.

J. L. B.
Rec'd 10-15-96
Ans'd

Sept 14.

Your favor of Aug 5 & 12 are just at hand, and I am glad to hear that you will sustain us in our attitude towards the school. Whether or not we were wise in withdrawing at once (as to which we ourselves have only an opinion), that was a very minor question compared with that of our future relations with the Dochisha. If I mention my own opinion, it is that there is no hope of the Trustees ever repenting of their action and reaching the renewed co-operation of the Board and the mission, but I hope (with a considerable doubt) that they will not antagonize us in our work. I hear that the "mediating committee" of the graduates could not agree in their opinions, and therefore have done nothing.

It seems probable now that the Low or Liv vernacular students will stay under us this year. As I shall have special charge of their instruction I shall be fully occupied between that and my other duties.

Mrs Denton has moved into the Berry house. We retain seven houses, - Soldan, Berry-Denton, mine, Albrecht, Curtis, Davis Long, and abandon to the

Kyoto, Sep. 12, 1896.

Dr. Ishida the house built by Dr. Green and Mr. Bartlett.

The more news we get of the floods the worse it seems. This has certainly been a calamity year in Japan, with the great seismic wave, the earthquake, and these floods.

I expect to start for Kumamoto tomorrow.

Yours very truly

D. W. Learned

J. L. B.
Rec'd 10-26-96
Ans'd 11-5

329

Kyoto, Japan. Sept. 28, 1896.

Rev. J. L. Barton, D.D.,

My dear sir,

The Doshisha has begun a school for the first time with no foreigner in its corps of teachers, and we realize that the separation is an accomplished fact as we hear the old bell ringing as usual but we make no response to it. While it gives one a homesick sort of feeling to be out of the school which we have so long been connected with, yet it is perfectly plain that they could not have remained in the school except by consenting to follow this Mr. Ishita and his ideas and by practically helping to promote them. It is at least a comfort that we are not hanging on till December; that would have been too much like cutting a dog's tail off by inches. I have not heard much about the present state of the school. The managers are evidently doing their best to attract students, and are naturally stirred up to do their utmost to show that they are not dependent on foreigners. More than one year

will be necessary to determine the future of the school. By the way, now that the students are so largely young boys, and the higher departments are so nearly burnt out, it seems to me that even courtesy does not require us to call it a "University", which name at best always seemed to me too high-flown for this institution. I believe they have three or four in the theological department, and I think there are none at all in the Science and Law schools. Japanese are occupying the houses built for Dr. Greene and Mr. Bartlett and the ladies' rooms at the girls' school. Miss Denton is seated in the former Berry house, and the Albright house is at present vacant.

Three of the five students who were remaining in the Vernacular Theological School have come to us to receive instruction during the coming year. In the absence of the teaching members of the station I have the especial charge of their instruction, Mr. Curtis also helping them in English; and thus (with the care of the mission treasury) I have my time fully occupied.

Our teaching brethren, Messrs. Bary, Davis & Baldwin

have started off in various directions for their long-distance touring. It is a comfort in the midst of the pain of parting from the Doctor's, that they have been set free to do this most important work, and are not tied up even for one term more to helping support the Ushita School. By the way, we recently received a very urgent request from the preachers in the Kumamoto field to locate a family in that region, when Mr. Richards arrives we shall need to carefully consider the question whether it will not be best for him to go to either Kumamoto or Miyazaki.

Mr. W. W. Curtis' house in Sapporo, was entered by robbers not long ago; the station safe carried off and broken open, and about en 55. (say gold $28.) of station funds stolen. I presume this loss will have to be borne by the Board, as it was certainly due to no negligence on Mr. Curtis' part.

The man who keeps a bookstore near the school was applying to us a few days ago to get some work to do. In the course of the conversation he said that always hitherto there had been a demand for Bibles at the opening of a school year on the part of the new stu-

Kyoto, Sept. 26/96

dents, this year there has been more work.

The matter of the Kumamoto houses was put off till October. I expect to go there in a few days. I hope to reach a settlement, and to get something for the Board, enough at least to justify the expense of going there. But have not very high hopes of getting a very large sum. The committee or trustees want a large gift to their girls' school, and Mr. Kunaharas brother insists that the houses ought to be sold for old lumber and any thing proceeds turned over to us. Between the mutual opposition of these two parties and the desire of both to give us as little as possible, there is not a brilliant prospect for getting anything very considerable. But the matter will have to be settled up in some way or other, and we will take whatever we can get.

Yours truly

D. W. Learned.

J. L. B.
p'd 11-14-96
s'd "

930

Kumamoto, Oct. 8, 1896

Rev. J. L. Barton, D. D.

Dear Sir,

I hasten to make report of my mission to this place to settle up the matter of those houses of which you have heard a few words in the past. As you probably have heard, the boys' school has been entirely given up, and the girls' school is continued, not avowedly as a Christian school, but with two or three Christians among the teachers. The government is about to take possession of the land on which the houses stand, and has agreed to pay en 2,400. (and a trifle over) for the land, and, en 1,000. for the expense of moving the houses. The time of paying the money is not yet certainly known, and has been postponed beyond expectation, but it is thought now that it will be paid some time in the course of this month. After the money has been paid one month will be allowed for the removal of the buildings.

The property is in the hands of a committee of two, — Messrs. Araki and Sato, of whom the former represents the trustees of the present

girls school, and the latter represents his brother M. Kunahara, the principal of the boys' school under whom the troubles began. These two men are quite at variance in their ideas as to the property. M. Araki would turn over the whole property to us (houses and many), but would like to get a good share of it back again as a "gift" to the girls' school. M. Sato thinks (or claims to) that whatever is given to the trustees will be wasted or misappropriated by them, and he does all he can to hinder their plans. On the other hand, he absolutely and completely refuses to turn over the houses to us, but insists that they must be sold for whatever they will fetch (and not to us or our friends) and only the proceeds paid to us. He has also talked as if he would be entitled to keep the ~~en~~ 1.000 for moving (since there will be no houses to ~~move~~ moving, and no reason for paying it to us.)

I have had three conferences with the Trustees (including M. Araki) and one with M. Sato. You will not be surprised that it has taken the most of a week to do this. The interview with M. Sato was

comparatively short. He is a man whom it is a
pleasure to meet in these degenerate times,
a man who knows his virtues, and knowing
dares proclaim them in stentorian tones
which can be heard all over the house.
He is the very soul of honor, and has to
confess that there are very few in the em-
pire who come up to himself in virtue.
It is sad to think that there are few such
choice spirits in this world. I was quite
overcome on being told by him that he
was my pupil in virtue and had imbibed
his lofty principles from me when he was
in the Dorchisha years ago. I could only re-
ply that I was a very imperfect teacher.
I dare not flatter myself that I am respon-
sible for this colossal virtue. When such
a paragon of honor declared that it was
impossible for him to consent to deliver the
house to us, it seemed presumptuous for me
to take a different view of the case. How-
ever, I ventured to do so, and ven-
tured to intimate that it seemed to
us that the honorable course would be
to give us the house! But it was emi-

impossible to move him, and all I could get was the assurance that he would pay over the money to me or my representative (Mr Sulick) on presentation of documents from the consul certifying to my authority to receive it. Whether he will really pay the money all over to us remains to be seen.

The conferences with the Trustees were very long. The first point was whether we would prefer to receive the houses or to have them sold. Of course, as the mission hopes to continue work here and will need houses for mission residences, it was easy to decide that it would be a great loss to us to have the houses sold. There is no hurry on the foreign houses here that they will fetch compensatingly very high when sold.

The Trustees then proceeded to consider which they could give us the houses, but found that nothing could be done with M. Sato. The question of depriving him from his control was debated at great length, but it was said to be too difficult and dangerous. M. Sato is evidently a fighting man, and an attempt to take away the authority which he has would

lead to a contest whose result could not be foreseen. It therefore seemed to be best to yield the point, and to agree to having the houses sold. Then came the great question of the "gift" to be made to the Trustees. I should have liked to take the ground that we would make no "gift" at all, but it seemed to be impossible to do so as the Deputation had already agreed to give up the property to them after 30 (or even 20) years' use of it. Moreover it seemed to be worth something to get an amicable settlement of the matter. So I offered £5 000. That however did not begin to satisfy them. In fact they wanted £1 500. There we stuck for a long time. At last I suggested that if they would pay over all the money to us we would receive it in trust and would forward their request (their own statement of it) to Boston for an official and decisive answer, we agreeing not to use the money until your answer is received. They at however agreed of receiving at last the £500. which I have promised. You will understand that I am not now presenting their request to you. I

leave it to them to make the request, and they agree to forward it to you when they may in our hands. This is the way the matter is left, and whether or not the money will really be paid over remains to be seen. I wish I could report that the matter was concluded, but in the first place the money is not yet received from the government, and in the second it seemed to be impossible to come to a conclusion without giving them more than I was willing to do on my own responsibility.

I have met several of the ex-governors of this region, and they are exceedingly anxious to have a family located here. They would like to have Dr. Davis located here, and if that cannot be done they desire Mr. Rowland. I judge they expect Mr. Gidney Smith to come here, but do not want to wait as long, and they think there ought to be two families here. It is pleasant to see the work of missionaries so highly estimated.

Yours very truly

D. W. Learned

Oct. 10.

My week here is ended, and I cannot say that anything has been accomplished. My offer of ¥500. is altogether despised by the trustees, and I don't think they will accept my proposition to forward a request to Boston. Finally, in order if possible to get the thing settled some way and have an end of it, I proposed that they take the responsibility of keeping for the school whatever they thought equitable and that they pay us the remainder, addding - that - although we should not say that we were satisfied with that, yet we would make no complaint. (This is what has been done in Kyoto in regard to our houses; we have accepted what the trustees thought fit to offer, and we make the best of it.) Even this, however, is not satisfactory; the trustees want us to give them the ¥5:00. It looks as if they wanted to get the credit of giving us all the money, and yet to keep a large slice of it; to eat their cake and keep it too. Perhaps though the real reason is that M. Sato (that model of high principle) will not consent to their keeping any

of it. I presume that if I had offered a large enough "gift" — possibly en 1000. would have fetched them — I could have got an agreement to settle the matter and lay up the money, and possibly that would have been the best way: but I could not bring myself to make any such "gift" as that to men too in whom I have so little confidence. [the one who seems to be leader is an Episcopalian nominally, and the Episcopal missionary tells me he has no confidence in him and thinks he has gone into this as a speculation).

Kumamoto, Oct. 8, 1874.

My guess is that M. Sato will pocket the en 1,000 moving money to support his high principles with, and that then the Tonises will manage to get rid of him, will take en 1,500. & so be their school, and perhaps will give us the rest. But any how will tell.

D. W. S.

J. L. B.-96
c'd. 11-19-96
ns'd 4

331

Kyoto, Japan, Oct. 17. 1896

Rev. J. L. Barton. D. D.,

Dear Sir,

I returned from Kumamoto a few days ago. Before coming away I made a final statement to the trustees of my proposals as follows,-

(1) that if they will pay over to us all the money received for the land and houses, we will either make the girls' school a gift of ¥ 500. or will forward their request to you for decision with the guarantee that they shall have at least 500.

[I have no idea that they will accept this; but repeated it as showing my idea of the equities in the case.]

(2) that if they will pay us all the money and will say that they regard it as just for us to pay the amount of the debt incurred in connection with the property, we will pay it up to ¥ 1,000.; although we do not consider it at all our duty to pay it and cannot say that we shall be satisfied with this arrangement; yet we will make no complaint and shall be glad to get to get the matter settled.

[In this case we of course make them no gift; we pay them £1,000. because they think it just for us to do so. It seemed to me finally that, although I could not bring myself to offer any such gift as that, yet – if they would say they regarded it just and equitable for them to receive so much, it was worth our while to pay it and call it quits for the sake of having the matter settled and of getting the remainder of the money, and tho we could not pretend to be satisfied, we would make the best of it.

I rather think the trustees will agree to this if the good Sato does not block the way]

(3) that if they can't or won't pay us all the money, they pay us what they can or will, (and we shall be at liberty to grumble about it if we wish.) ✱

[If M. Sato succeeds in preventing them from paying us all of the money, or if they insist on having more than £1,000., then we will simply take what we can get.]

In judging of this negotiation you will of course remember that we have no legal power in the matter at all; also that – tho

it is recognized that we have a moral claim on the property, Mr. Sato (prompted, no doubt, by his brother Mr. Kuruhara) obstinately blocks the way to our getting the houses, and the trustees evidently will not pay over the money without an assurance that they shall receive <u>at least</u> the amount of the debt (mortgage) which they took over with this property from the former trustees. Also that this unsettled question is a constant vexation and hindrance to our work in that province. Hence, tho I consider that the trustees have no claim whatever to any money from us, I shall be very glad if we can get the business settled in any way, and tho I have obtained no definite agreement and feel a good deal as if I had been on a fools errand, I presume my visit was a necessary step towards bringing about some settlement.

We have missed your letters recently, and - if I may say so without seeming to criticise a kind Aunt - one or two items which would have been of interest to the whole mission (such as Mrs Swartz's) expected coming I you have announced only in

private letters.

"Dear Mary Lucy
Dright W. Learned

Mrs Bridgham sailed via Vancouver on the 8th or 9th. The W. W. Curtises have been hoping to go on the steamer which carries their letter. By the way, I have had no word from you whatever in regard to Mrs Hollicochi going home, and had to trust to a private letter to her as a warrant by advancing travel funds to her

Please excuse me for reminding you that I have had no answer yet to the request of the mission for permission for me to do business through the Mitsui Bank.

Kyoto, Oct. 17, 1876.

J. L. B.
Rec'd 11-25-96
Ans'd 12-3

832

Kyoto, Japan, Oct. 20, 1896

Rev. J. L. Barton, D. D.

Dear Sir,

The C. A. S. learned the following list of medical expenses for the year ending Sept. 30, with the request that they be granted.

Yours truly

D. W. Learned Sec.

M. Allchin,	51.10	
" Atkinson,	21.73	
" W. M. Curtis,	159.38	
" J. T. Gulick	4.24	
" Hill,	125.37	
" Learned	18.19 ~~15.79~~	
" Noyes	19.82	
" Pedley,	48.60	
" Pettee	12.96	461.39
Miss Barrows	10.40 =	blongs to W.B.M.U.
" Bradshaw	4.32	Voted by W.B.M.
" Carr,	6.40	
" Colby	1.53	
" Daniels	4.86	
	488.90	

Kyoto, Oct. 17, 1896

	4 5 8 9	
Mrs Harwood	7.10.	
" Daimler	10.	W.B.M. 9
	506.00	

We regret that this exceeds the amount of last year's bill (396.15), but it is still much less than that of two years ago (741.)

You notice that the largest item is that caused by Mrs W.M. Curtis's illness and lung illness, and that is much larger than it otherwise would have been because of their isolation and the necessity of sending them help from a great distance

Kyoto, Oct. 20'96

J. L. B. -96
Rec'd 11-25-96
Ans'd 12-3

333

Kyoto, Japan, Oct. 30, 1896

Rev. J. L. Barton, D. D.

Dear sir,

Your favor of Sept. 18 was received shortly after I sent off my last letter to you, and it was very pleasant to hear from you again. I am very sorry to hear of Mrs. Barton's ill health. Some of us, I fear, were a little irritated by the letter to the trustees, and I — as you point out — misunderstood a part of it in my first reading; and I am sorry that you had to defend it, for we all would most heartily bear witness that yourself and the Prudential Committee have always treated us with the greatest consideration, and it was wrong in us to get irritated at that letter.

Your favor of Oct. 2 arrived on Oct. 25, having made remarkably good time. We shall be very much interested to hear of the result of the discussion in the Japan mission and to see your paper. It is curious that on the very day when I received your permission to publish the P. C.'s letter to the trustees it appeared in the Japan mail. I don't know who sent it there, for parting me on of the mission As you may-

tion the thought that the better element in the churches here will not endorse the present management of the Doshisha. I must point out that we can build no hopes on such a foundation, for (1) the churches have no power whatever to change the Doshisha, (2) there is a very strong tendency towards conservativeness in these churches, so that men (like Mr. Miyagawa) who do not at all approve of Mr. Ukita's theology will do nothing to oppose him.

I have learned indirectly that Mr. Kozaki has confessed that they were much disappointed that we would not remain in the school as individuals under the proposed "new relations", & also that he admits that the school must have at least one foreign teacher of English. He himself recently told me that they would be glad to pay one of us for teaching English, and that if they could not get one of us they should try to get a Y. M. C. A. man.

Present number of students in the academic department, -- 236 (chiefly in the two youngest years which were never admitted to the school till last spring); in the collegiate, -- 63.

There is no word yet from the Kumamoto trustees, but I hear that it is expected that the government will pay the money very shortly.

We are very glad indeed to hear of the arrival of the Rowlands and Miss Swartz. The C.A.I. will soon meet to confer with them as to their location.

My titles now take so much room in the address of your letters to me, and there is such an array of D.'s that I think it would be just a will to omit them entirely, and take them for granted.

Yours very truly,

Dwight W. Learned

Kyoto. Oct. 30. '96.

J. L. B.
Rec'd 12-7-96
Ans'd

Kyoto, Japan, Nov. 14, 1896

Rev. J. L. Barton, D. D.,

My dear Sir,

The Committee ad Interim has voted to forward to the Prudential Committee Dr. Greene's request for a furlough for himself and family from next spring.

Yours truly

D. W. Learned Sec.

So far as Dr. Greene presented his reasons for asking for a furlough to the Committee, it did not seem to it as a whole that they would justify it in taking the responsibility of authorizing his taking a furlough on the strength of the Prudential Committee's action of last June, but the Committee hearing writes in forwarding his request to you. I presume that he will send you a letter on the matter of this or the following mail.

I have received a the printed copies of your paper on the Japan mission, and am very much pleased with it.

Kyoto, Nov. 14, 1896. 5+

J. L. B.
Rec'd 12-15-96
Ans'd 24

Kyoto. Japan Nov. 21, 1896

Rev. J. L. Barton, D. D.

Dear Sir,

Your favor of Oct. 19th was duly received; also the copies of your paper on the Japan mission which I have distributed through the mission. I have no inclination to criticize it at all. I am very glad to see that the Board voted so heartily to continue its work here. It will give us all new courage for the work. I am very glad that our mission was so well represented at the meeting. I am very sorry to hear of Mr. Harris's death, but it is a comfort that he had so easy a death. It is a great pity that his last days were so much saddened by the affairs of the Doshisha. The planners would pay no attention to his wishes while he lived, but they will make a great show of honoring his memory now that he is dead.

Mr. and Mrs. W. W. Curtis and Miss Holbrook sail on the China, which carries this mail. They have done faithful work here, and we shall greatly miss them. Mr. & Mrs. Curtis showed a noble and courageous spirit in moving to Sap-

here last year, to undertake the very interesting work in that new country, but it proved to be too much for Mr. Curtis, and has involved much loss and disappointment.

Mr. Bay has recently returned from an extended trip in that region. Dr. Gordon is now touring in the Kumamoto field, and Dr. Davis is in Kochi.

C. A. I. has to-day voted to approve of the Rowlands' going provisionally to Sapporo for the coming winter to test the climate as to whether it will agree with Mrs. R's throat. It was hard to decide between the two places which called loudly for him, but it seemed that he had special qualifications for the Hokkaido work and that that work was especially inviting.

Yours very truly

Dwight W. Learned

Rev. J. L. Barton, D. D.

Dear sir,

The Committee ad Interim has voted to ask permission for Miss Stewart to go home in the spring for a furlough for the sake of her health.

Dr. Hollicook and Dr. Miller (of the Foreign community) united in recommending and urging this course.

Yours very truly

D. W. Learned Sec.

Kyoto, Nov 21, 1896.

Kyoto, Nov. 21, '96

J. L. B.
Rec'd 12-22-91
Ans'd 1-20

Kyoto, Japan, Dec. 2, 1896

Rev. J. L. Barton, D. D.,

Dear Sir,

On the day before Thanksgiving the Rowlands passed through here on their long journey to the northern island. It shows, I think, a fine missionary spirit for them to go to that cold region as winter is setting in, without their furniture and supplies. He has, I hope, found time to write to you more fully of the reasons for his decision to go there, which I reported by the last mail. I am sorry myself to see the Kumamoto field left without a family, and I don't see who can go there unless our Kyoto station breaks up, but I don't wonder that Mr. Rowland preferred to go to a field where he need not fear to have to contend with the influence of the Kumi-ai leaders.

Dr. Davis will no doubt report to you his recent tours in the Kochi region, which seems to have been as interesting and profitable as the preceding one in the Niigata field. It is delightful to see him so full of vigor and life, and so free to do this kind of work. Now that he is at home for a time, he is teaching one little theological class in systematic Theology

We were glad to hear that the W. M. Curtises got all comfortably by the Chinese on the 24th. They are a good missionary family, and it is a great pity that they have been so afflicted with ill health (especially Mrs. Curtis). We rejoice that Mrs W. S. Curtis is so much improved that Miss Benedict is able to begin work again, and for the present she has gone to Osaka to help Miss Bare.

The Doshisha has just been celebrating its Founders Day the same at which you were present last year. We received invitations to attend, and one of our Christian students who was here labored with me to get me to see that it was my duty to go and to keep up friendly relations with that institution. I tried to review my position, but - while I have no desire to antagonize that school or effort in any way - I could not bring myself to a state of mind in which it would be edifying to attend such a celebration.

Yours very truly,

D. W. Learned

Kyoto, Dec. 2, '96.

J. L. B.
Rec'd 1-4-97
Ans'd 1-20

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Kyoto, Japan, Dec. 10, 1896.

Rev. J. D. Davis, D. D.

Dear sir.

Your favor of Nov. 5 was duly received.

As you inquire about the Doshisha I will say what little I know about that school, though I may repeat some things that I have written before.

(1) The school appears to be financially prosperous, and would seem to be better off without the Board's grant than with it, as having it was largely keeping out of debt, and now it is able to afford to pay a salary to a foreign teacher if they can get one. I imagine the teachers are working harder than they used to, (Mr. White, who used to think it intolerable to have to come to prayers so early as 7½, now comes to a recitation at that hour.) they are practising economy in such things as coal for warming the recitation-rooms, but the main reason is that there are no science school students, and they are using the income of the Harris funds for the college. (Although I cannot approve of their disregarding Mr. Harris' wishes, I think that - if the school were only carried on in

its old spirit, that many would be useful in this more way than in maintaining a distinctively Science School) so far as I know, they have not received any Japanese funds and are not likely to.

(2). In its daily routine the school seems to be going on in the old manner with no change. By means of having added two earlier years to the course, the number of students is not very much less than it was last year, but the students are very large young boys - from 13 to 16. I have heard re-gret about the students being dissatisfied, especially with the lack of a foreign teacher of English, but I dont know how much they amount to. Time will be necessary to determine whether the school can continue to attract students. If they get able Japanese teachers I think it is quite possible that they may, and may at last maintain the Academic department in prosperous condition. The maintaining of the Collegiate and higher departments is more difficult.

(3) As to the religious condition of the school I do not see that there is much change from last year. I think that the managers are desirous of showing that they are maintaining the school unchanged in the spirit of its founder, and therefor that they are

careful to continue all the religious services that have been held in the past. There is a Sunday school and a Christian Endeavor Society. Whether there is more or less religious life than during the past year or two, I cannot say. Mr. Mott, the college Y. M. C. A. man, has just visited Yale on his way home from a tour around the world. He held four evening meetings in the Dashiell, and spoke at the Sunday morning service. At his first meeting about all the school must have been present; at the Sunday morning service less than a third (probably hardly a fourth) as many; and while he was preaching some of the pupils were raising a balloon in the grounds just outside the chapel. Yet it is good that there is a nucleus of apparently faithful Christians still in the school, and at the Saturday evening meeting nineteen (I think) rose in indication of their desire to become Christians.

(4) As to the future, I don't care to prophesy. The managers, I think, intend to continue the school on its present lines; whether it will get better or worse I cannot foresee. I cannot say either what the probability is in regard to the theological department, whether it will die out or be maintained in such a form as to leave a clear field for us to carry

on an Evangelistic training class, in which it will rival what we may seek to do, is uncertain yet. At present I believe they have seven pupils, only one of whom (I think) is now this year, and all but ~~that one~~ two I think are dependent — in any measure — on foreign money for their support.

In my case I do not think that there is any probability at all that the school will return to its old alliance with the mission; the most which could possibly be expected (or hoped for) is that the school might return to such an evangelical basis that a missionary could consent to teach English in it, and I do not now see any tendency in that direction or any way in which such a change might be expected. My guess is that the school will continue without much change for a considerable time.

Mr. Mott had hoped to organize a Y. M. C. A. in the school in alliance with the federation of college Y. M. C. A. which he is organizing in Japan on strictly evangelical lines, but it did not seem wise to urge it. I hear that the students are going to have one on Dohisha principles, — broad enough to include Mr. Uchida. Mr. M. had a long talk with Mr. M.; said he believed in God, Christ, and the Bible, but not in a doctrinal way.

Yours truly
D. W. Learned

Kyoto, Dec. 10, 96

J. L. B.
Rec. 1-19-97
Ans. 20

Kyoto, Japan, Dec. 18. 1896.

Rev. J. L. Barton, D. D.,

Dear Sir,

We have been much pained to hear from Dr. Gordon that he has found it necessary to send his resignation to you. No doubt Dr. and Mrs. Gordon have strong reasons for coming to this decision, and I do not know that anything can be done to alter it, but it will be a very great loss to our mission work to have them go, and I hope that the way will be made easy for them to come back to the mission if ever they are able to come.

Dr. Davis is reaping the reward of his long continued and self-sacrificing work for the students in being in demand among the evangelists in all parts of the country. It must be a great joy to him to find his services so highly appreciated, and it is to us to see him able to do so much work. He has just conferred with the stations as to the request from Kumamoto that he go there, but we all agreed with him that it is not time yet to raise any question of removal. I feel very strongly that if we are ever to open a training-class for evangelists here, he ought to give

Kyoto, Dec. 18, 1896.

at least a part of the year to it.

The December meeting of the missionary Association - an all-day meeting - was held in Osaka a few days ago, and the time was mostly given to two addresses by Mr. Noda, the same which he gave to the students here, on Prayer and the Study of the Bible. I hear that - as a result of his work in the Dohisha. 14 or 15 of the students are to unite with the church next Sunday.

The Dohisha is just holding a memorial service for Mr Harris. We have all been invited to attend, and I have had an urgent invitation to speak. I at first felt that I could not take part in any such service at the Dohisha, but finally have come to the conclusion that I ought to go and speak on the religious side of Mr Harris' life and character. Mr Shimmura is to be one of the speakers. If he and I should each speak all our minds about the Dohisha's relation to Mr Harris, it would not be pleasing to the school.

Yours truly

D. W. Learned

Dear Love of Nov 5th and 11th is just received. We are very glad to get the appropriations so early

L. B. 25 97

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Kyoto, Japan. Dec. 29. 1896.

Rev. J. L. Barton D. D.

Dear sir.

Your favor of Nov. 14 was duly received. I am sorry if I in any way seemed to "find fault". You must have been under a great pressure of care and work during the last year.

I think I wrote last just at the time of the Doshisha memorial service for Mr. Harris. It was with great reluctance that I consented to speak there, but I think it is well that I did, for it would have been too bad to let the occasion pass without any mention of Mr. Harris's faith and zeal as a Christian. The chief address was by Mr. Shimamura, and consisted chiefly of reminiscences of his personal acquaintance with Mr. Harris.

We are all very glad to hear from Dr. & Mrs. Gordon that they will smile yet are more effort to find some way of escaping the necessity of pressing their resignation. - that is some way of providing a suitable home in America for many it is earnestly to be hoped that they may succeed.

I hear that Mr. Matsuyama, whom you may re-

member meeting here last year (he was then a teacher in the Doshisha), and who is one of the oldest members of the Kumi-ai churches, is to be confirmed in the Episcopal church next month, leaving the Kumi-ai churches because of his dissatisfaction with their theology

The matter of Dr. Hollbrooks return to Japan has been brought before C. A. I. and will be acted on in time for the next mail probably. I am inclined to think that an infirmary, or rather a sanitarium, for the ladies of the mission in some accessible place as Kobe, where those who are tired or ill might and in danger of breaking down could get rest and refreshment, would be a great blessing, and I should think that Dr. Hollbrook would be an excellent lady to have charge of it

Yours very truly

D. W. Learned

Kyoto, Japan Dec 25, 1896

Rev J. L. Barton, D. D.

Dear sir

The Committee ad Interim has voted to ask permission for Mr. and Mrs Noyes to go home next spring for a furlough

The reason, which I presume he will himself explain more fully to you, is that he finds himself in a state of doubt and uncertainty in which it is impossible for him to work to advantage, and - if he is to continue in missionary work - it is necessary for him to have opportunity to clarify his views. Spiritually he needs a change as much as any who go home do physically

Yours very truly,

Dwight M Learned Sec.

Mr. Noyes came down here a few weeks ago, and had a frank interview with each of the members of the committee. With great regret, we all agree that he is entirely right in thinking that he ought to go home.

(over)

Kyoto, Dec. 28, 1896

Rev J. L. Barton, D. D.

Dear sir,

The committee ad interim has voted to invited Mr. & Mrs. Stanland to return to the mission for "general" or evangelistic work.

Yours truly,

Dwight W. Learned Sec.

Dec. 28, '96 Kyoto Dr. Learned

J. L. B.
c'd 1-30-97
s'd

Kyoto, Japan, Jan. 8, 1897.

Rev. J. S. Barton, D. D.

Dear sir.

The Committee ad Interim has voted to invite Miss Holbrook to return to her old position as head of the Science Department of Doshisha College with the understanding that her work there be so arranged as to set her free for medical work in the mission (as was suggested in a recent letter from you.

Yours truly

D. W. Learned Sec.

I have just received your favor of Dec 3 (!) and Nov 20. (!!) I am glad that the B. B. has called the attention of the mission to the matter of furloughs, for it is difficult for the mission or C. A. I. to refuse a request to and or a petition for a furlough as long as it is apparently the policy of the P. C. to give a furlough whenever it is desired. Still, the great difficulty is that so many need a change after a comparatively short term of service, and I think that if Dr. Holbrook could come back and open a sanitarium in Kobe, where ladies - both married and single - could go for rest and medical care, it would do some.

thing to relieve this. I presume she could do this and still have time to direct the Science work in the College. This however will not lessen the need of Dr. Taylor's return to us, as Dr. H. could hardly undertake the sole responsibility in difficult cases. Dr. Taylor will be sure to do a good work among the professors, and will no doubt, as always, be ready to help all his fellow-missionaries, but it will do no hurt to mention to him that the medical care of the mission is a recognized part of the work. Then we shall not be so much inclined to feel that we are interrupting his regular work when ever we need to call on him for help, and I am sure there is no one in the mission now who would abuse the privilege of calling on him for advice. Still I feel as I did in Nov. 1895, - that Dr. Berry would have done just as good work (and perhaps even more directly evangelistic work) if he had been allowed to return and open up new work. But there is of course no occasion to enquire that question now. We are glad to hear such a high account of Miss Wilcox, and shall give her a hearty welcome.

The calls which Dr. Davis receives from all di-

vations and the hearty reception which he meets indicate the opportunity which there is still in Japan for the preaching of the Gospel by foreigners, and as for the need of it — no words are needed if one sees the condition of many of the churches.

The man that I know of Mr. Noyes's state of mind, the man I am convinced that he is entirely right in feeling that he ought to go home as soon as possible. His desire to go home quickly and soon is the only pleasant thing about his case.

Yours very truly

D. W. Learned

Best wishes for a Happy New Year to you and to Ellison, in which Mrs. Learned joins.

Jan. 8th '97. Kyoto – Japan

L. B.
c'd 1-12-97
s'd 1-15-97

Kyoto, Japan, Jan 16. 1897.

Rev J. L. Barton, D. D.

Dear Sir,

In acknowledging your letter of Dec. 3 I did not have time to refer to your mention of D. Hori's taking charge of the Nurses School. I think there must have been some mistake about it. No one of us has heard any such report. Perhaps "Hori" was a mistake for "Saiki". There was such a report about D. Saiki's taking that institution, but nothing has come of it yet and we do not know at all how the matter stands. I am afraid you would do as well not to give much weight to any indications of a change of attitude in the managers of the Doshisha. It may suit them to use a better tone in writing to you, but they are too deeply committed to their present policy to easily change it. At best I think that any improvement will be slow in coming.

I reported to you the action of C. A. I. in regard to the return of M. & Mrs. Stanford, but without comment I think. But you might think that this showed lack of interest in the matter, I should like to say that I heartily favor

their coming if Mr. Stanford is disposed to prepare himself for general work. His school work so engrossed his time when he was here that he did comparatively little work of Japanese, and he seemed to be indisposed to take time for preaching even in English. This led me to think that he did not care to do much preaching, and hence I concluded that - now his work in the school is ended - he would not care to come back to Japan. But if he is disposed to do the work of a preaching missionary I do not see why he should not do a good work in that line, and there is no question at all about our Stanford's fitness for such general work. There is only one other possible reason for doubt as to Mr. Stanford's fitness for such work, and that is that he got into a somewhat antagonistic attitude of mind towards the Japanese leaders, and it would be a mistake for one to come for work in Japan who was not ready to put up with a good deal, and make the best of a good deal, and to work for (and with) the Japanese in spite of a good many discouraging things. It is not all plain sailing in general work any more than it was in the Doshisha.

I am glad to say that Mr. Noyes is going to sail on March 13. Much as we regret that he has to go, it is certainly true that the sooner he goes the better.

Yours very truly

Dwight W. Morrow

Kyoto, Jan. 16, 97

J. L. B.
Rec'd 2-20-97
Ans'd

Kyoto, Japan. Jan. 26. 1897.

Rev. J. L. Barton, D. D.

Dear Sir.

Last Saturday (23d) being the seventh anniversary of M. Neesima's death, a memorial service was held at his late residence (where Mrs. N. still lives). Perhaps fifty were present. A rather long and wandering address, chiefly of reminiscences, was made by one of the younger teachers; Dr. Gordon made an excellent address; Mrs. Neesima gave an account of M. Neesima's life.

No doubt Dr. Davis will give you an account of the conference which he attended in Tokyo, which resulted in the organization of a Japanese branch of the College Y. M. C. A., with an evangelical basis and with a committee composed of both Japanese and foreigners. It is a striking fact that no representative of the Doshisha (and no Kumi-ai Christian) is on that committee. We have been much surprised to hear that M. Matsuyama has been re-elected to the Board of Trustees of the Doshisha, from which he resigned a few years ago because he was also a teacher in the school. As he is strongly conservative in theology and entirely opposed to M. Kozaki's policy, it is not easy to understand this action, and especially as he

has joined the Episcopalians, in whose school he is now teaching.

We all rejoice with Dr. Davis in the many calls which come from all directions for his services and in his strength to endure the fatigue of going about so much but I think that perhaps some sentences in his letter in the January Herald may give rather too glowing an idea of the present readiness of the Japanese to listen to Christianity. There seems to be little direct opposition now (none in most places), but a very general indifference, and small congregations are reported by all who go out to preach (except Dr. Davis in some places). Perhaps it is just as well that there is no sign whatever of another "boom" in Christianity such as was experienced eight to ten years ago.

An article on Japanese characteristics in the (Shanghai) Spectator of Dec. 5 (I think) is most excellent. The writer speaks especially of their "levity", vanity, and the importance they attach to forms of words.

Great preparations are going on for the funeral of the empress dowager which is to take place here before long.

Yours truly

D. W. Learned

Kyoto, Jan. 26, '97

J. L. B.
rec'd. 2-3-97.
ans'd.

Kyoto, Japan, Jan. 27. 1897.

Rev. J. L. Barton D. D.,

Dear Sir.

Your favor of Dec. 21 arrived last night, having come by the slow Tacoma mail. Those Tacoma steamers are nearly always slow, and this letter would have come a week earlier if it had come by San Francisco (and had been mailed one day sooner.)

I was hoping you would make some comment on the Woman's Board's appropriations which you enclosed, - as to why some ladies have $ 30. more salary than others, and why the estimates for woman's evangelistic work in Kyoto and Tottori were not granted. If the former is because some ladies belong to one Board and some to another, I can only say that it seems a great pity that there should be a difference made in the salaries of ladies who are in the same mission and perhaps in the same place. As to the latter, I hope it is only a mistake which may yet be rectified. Especially in one station, which Miss Denton here and Miss Talcott expected (and no school work) we need provision for woman's evangelistic work.

I was amused at the "check" of the trustees

Kyoto, Jan. 26, 97

in asking for the interest of that $25,000.; as well as at their blindness in writing to Mr. Harris when they had received a plain statement that he had entirely committed it to the T.C. I suppose there is no doubt that they are using the income of the Harris fund to carry on the college, which is directly contrary to his intention, (though for myself I think that if the Doshisha had its old spirit this would be the best use to make of it.)

I think it is suggestive that Mr. Nakarcho "agrees with your paper, and thinks the trustees have not been fair", and yet is preparing to come back and work under them. He no doubt will do his best to work for the good of the school (if his spirit is not changed by going to America), but he will have no power to change the policy of the school. So he will help Davis up and promote the Doshisha in spite of all his saying he does not approve of their policy (as we should have done if we had remained in the school). I think in general it is well not to make much of what any Japanese in America say. Things look like to be agreeable while there and can hardly forget that they are more or less depend-

ent on Americans. It is liable to be quite dif-
ferent when they come back here.

Yours very truly

D. W. Seaman

Oroville, Jan. 27, 97

J. L. B.
d. 2-26-97
'd 3-4

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Kyoto, Jan. 29. 1897

Rev. J. L. Barton, D. D

Dear sir,

Mr. Hill writes to me that he has explained to you the matter of the apparent deficit in his accounts, and that the Committee may perhaps write out to me for further information and for the figures in the matter. I shall of course be ready to give all information that may be desired, though as Mr. Hill knew of this difficulty in his accounts at least a year and a half before he gave up his work, I don't see why he did not himself draw up a detailed statement of the affair with all particulars.

I judge from his letter that he puts upon me all the responsibility for it that he thinks I deserve, which is no doubt all right, but I would like to add just a word, as I don't want to shoulder any more than I deserve. I admit that my method was not scientifically accurate, but it was practically correct, and it came out all right, that is I had at the end a few more yen than I needed to make the gold balance for which I was responsible. I cannot consent, however, to take any responsibility for Mr. Hill's following my

methods, nor for his falling into a mistake in using them, nor for his going on for more than two years with this difficulty getting worse and worse but without doing anything to correct it. He sometimes seems to speak or write as if he had been under my direction, or tutelage, here, so that I was responsible for overseeing and superintending his work, which of course was not at all the case. In fact I was for teaching him book-keeping, not even auditor most of the time that this trouble was going on, being out of the country just then.

There is no shadow of reason for impugning his integrity — not in the least — nor his faithfulness and desire to do just what is right. But if he had really been a trained and skilled accountant, accustomed to business methods and experienced in book-keeping, it would have been inexcusably careless in him to let this go on so long without exerting himself to correct it. Even as it is, I don't yet understand how he was content to let it go on so long, and he seems to have been content too easily satisfied to let it go so long as the auditors didn't find fault. But I suppose it can be explained by remembering his inexperience; at any rate, whatever be his error of judgment, his intentions and motives were entirely

just, and now that he has learned by experience he is in every way well prepared to take up accountants or book-keepers work; and I hope that this one mistake will not be remembered to his prejudice. I only want to put in a caveat against its being thought that he was under my superintendence or any thing of the kind which would make me responsible for overseeing and directing his work, especially as we all supposed that he knew a great deal more about accounts than any of us. As there was no one conversing in the auditors office in the mission about that time (I being absent and various ones taking turns at it), it is not strange that no one thought to examine into the details of the book-keeping. In fact my opinion is that the average missionary, unless he has had experience in accounts, can not judge much of the details of book-keeping without devoting some and very likely will not be an expert at it then. his time as auditor, I may mention that, on my suggestion, the mission has modified its plan of selecting auditors with the purpose of getting men to take more responsibility in the work and who will have more experience in it.

Yours truly

Dwight W. Learned

Kyoto, Jan. 29, 97

J. L. B.
Rec'd 2-26-97
Ans'd 3-4-97

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Kyoto, Japan. Feb. 4. 1897.

Rev. J. L. Barton. D. D.,

My dear sir.

Your favor of Dec. 30 arrived on Jan. 29, only three days after that of Dec. 23. We are all much interested to hear that M. Kozaki has applied to D. Davidson, and should very much like to know what sort of an answer he receives.

It is a striking fact that the Doshisha was not at all represented in the recent conference which resulted in the organization of the College Y. M. C. A. for Japan. It will be very interesting to see whether the Doshisha students enter into that organization with its evangelical platform.

I may have mentioned M. Matsuyama's impending admission into the Episcopal church. It was accomplished a week ago. You may remember meeting him here. In view of his long and close connection with the Kumi-ai churches (being one of the first converts in Kobe), it is a sad thing to have him leave them. The dissatisfaction with the spirit of the Kumi-ai body suggests the difficulty which we are in as fellow-workers with that same body. All our work may go to help

Kyoto, Jan. 29, '97

build up a community in which Mess. Ebina and Uchita will be honored leaders

The station is planning to open preaching work in the heart of the city on its own account (not in connection with any church) as soon as a suitable place can be found. Mr. Curtis is also planning to open a night school in English and the Bible class soon, in which I shall share in the Bible teaching

I am beginning to open a little work at the station half way between here and Otsu, where one of the railroad officials is a young man whom I baptized in Otsu two years ago.

The Japanese world is absorbed in the obsequies of the empress dowager who died Jan. 12. The minute particulars of the ceremonies, which is assimilated in the empress, and the somewhat superstitious reverence for the emperor's person, lead to manifestations of grief which is universally extravagant. Scrupulous observance of ancient customs (as in the color of the bullocks to draw the funeral car) are blended with notions recently learned from the west (as the wearing of crape on the sleeve) in a somewhat curious way.

The remains of the deceased were brought to Kyoto yesterday and the funeral is to be next Sunday night.

Yours truly D. W. Learned

J. L. B.
Rec'd 3-17-97
Ans'd 20

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Kyoto. Japan. Dec. 22, 1897

Rev J. L. Barton. D. D

Dear sir.

Your letter of Jan. 20, coming by Vancouver, was received in 27 days. We are glad for Dr and mrs. Greene's sake that the Prudential Committee was able to grant their request for a furlough, though we shall be very sorry to have them go, especially with m. Noyes leaving the Maebashi field vacant at the same time. I do very much hope that the Gordons will not find it necessary to go home, for it would be a great loss to the Board forces.

I have copied on the fourth page an extract from a letter from m. Nakashima who was teaching in the Doshisha last term, which may be of some interest as giving an inside view of that institution. It seems that the number of pupils keeps up well (except in the higher departments). It looks as if the school might run on the strength of its old reputation for a long time.

The meeting of the Sokwai (General Conference) is to be held in Kobe early in April, and then it is to be a meeting a "retreat" of pastors and preachers for some ten days previous at a place on the coast near

giving an inside view of things there.

D. W. L.

"The true faith slackened and sincere morality of a school became weakened and unstable. Solidness, a symbol of cordiality & refinement, gradually disappeared. The spirit of self-denial & true Christian love & fraternity suffered and became invalid. I read at Yokosuka M. Uchida's article in a Rikugo zasshi, and felt very sorry for him & a place where he teaches & influences (though not very strongly I think). He is reactive & unstable, so that while he had his "enemies" (maybe friends) in a school he was active and harangued much, but now that a responsibility is upon his own side he is suffering very much unpopularity & uneasiness. As I seem to know, he & D. Kodama are a chief designers, persuading this way & that a good man M. Kosaki, leading him to every mistake & Uchida himself is quite ambitious, & Dr. Ko. is not a little avaricious. M. Morita & M. Yuasa are keeping aloof as much as possible. M. Aso told me lately that almost none of a faculty (except 2 or 3) has any great loyalty towards M. Kozaki & M. U. (no need of speaking about Kodama) but only patiently serving for a sake of a Dr. a firm gratitude to a founder. Now a male scholars number 299 [counting all that are on a rolls I suppose]. The last year's balance was a debt of 3.000 en. "

J. L. B.
c'd. 3-17-97
ns'd

Kyoto, Japan, Feb. 23, 1897

Rev. J. L. Barton, D. D.

Dear Sir,

Mr. Kosaki has asked me whether it is proper for the school to use the interest on the money received from sale of houses which the mission turned over to it. By the agreement, when any of these houses are sold the money is put in bank and kept until the mission wishes to use it in building somewhere else. At present there is about en 1300. such money in bank derived from the sale of houses in Okayama and part payment on the house in Iwo. As the mission has agreed to pay the Doshisha a small rent for all these houses which they are in use, it seems to me that it would be equitable for them to receive interest on the money while the property is in their hands, little as I enjoy paying any money to that institution* As a fact, so great is the loss in selling such property that the interest on this money is - I think - less than the rent which ~~the rent which~~ the mission was paying for the houses which it was using then.

* see next page

I have referred the matter to C. A. I., and that committee agrees with my view of the equity of the case, but wishes me to refer it to you and the P. C. for authoritative decision which I hereby do.

Yours truly

D. W. Beamish

Sec. & Treas.

Shall tell Mr. Ellis that I have received his letter, and will answer it as soon as I can get the necessary information

Regina, Oct. 23, 97

On reading this over, I fear I have not made the matter quite plain. We pay them no interest; the question is whether the school shall take what interest it can get on this money now in the bank, or whether it shall be added to the principal. I need not say that I should greatly prefer the second course, but unfortunately it seems to me that the agreement with the Bankers logically implies the former

J. L. B.
d 3-24-97
d 4-14-97

Kyoto, Japan, March 4, 1897.

Rev. J. L. Barton, D. D.,

Dear sir,

The Doshisha, in Dec. 1894 had an attendance of 486 (according to Mr. Kozaki); now, with two years added to the curriculum, it has 299, and we hear that students are gradually dropping out from the higher classes. But still it has much the largest attendance of any school in Japan which is known as Christian. We hear that Mr. Gary is coming to teach in it, and that Mr. Iwasaki - the millionaire head of the great Mitsui Bishi company - has agreed to meet any deficiency for one year. If this is so, the school may very likely pick up again.

An illustration of the embarrassing position of our mission is seen in the question which has come up of helping our evangelists to attend the coming meeting of the Annual Conference of the Kumi-ai churches. If we were in normal relations with these churches we should at least wish to have the evangelists attend that meeting and the preceding "retreat" a spring school of preachers to be held near Tokio; we should at least wish they could attend, even if the use of money to help them

Kyoto, Nov. 4, 97.

seemed unwise. But now we cannot even wish they might attend a conference when they will be under the influence of China and Yokai, and yet we certainly cannot keep them away if they are able to go.

The government was to introduce a bill into the Diet yesterday for adopting the gold standard. It is understood that the unit, the gold yen, will be only half the size of the present gold yen, and so will be just one half a gold dollar and about equal to the present silver yen. Thus the operation will be the reverse of what would happen in America if the silver dollar was increased to double its present size and then made the monetary standard. It is expected that this will facilitate the borrowing of foreign capital. Public opinion seems to be generally in favor of it. I imagine that one (perhaps unconscious) reason is the aversion to having Japan classed as a silver country with China and Mexico.

There is some interest in the high church at Otaru, and I had the pleasure of preaching for them last Sunday.

Yours truly

D. W. Learned

L. B.
H-6-97
14
Sd

Kyoto, Japan. March 10, 1897.

Rev. J. L. Barton. D. D.,

Dear sir,

Your favors of Feb. 1 and 3 were received just too late to be acknowledged by the last mail. As to Mr. Noyes, I understand that he had planned to resign but was dissuaded from it by a member of the mission. If you have written to him as you spoke of doing, that will probably be sufficient, but I will drop him a word on the subject

I have received from Mrs Kyle of the W. B. M. another copy of the appropriations of the Woman's Board, (of which I already had two) and an explanation of the apparent reduction in the salaries of the ladies of that Board. It seems to me that there must be some imperfection in the machinery somewhere that this explanation should only be given after I had asked for it, for I had given it a very different interpretation and should have acted on my interpretation if I had not drawn out this explanation by a casual inquiry. Mrs Kyle says "they (the W. B. M.) expect of course to help their buildings in repair".

It seems to me it is going to be rather confusing to have the different boards following different methods of providing for homes, and if all cannot accept the new plan of the home fund I should almost think we had better go back to the old plan. Moreover the W. B. M. has made no grant for repairs on the houses occupied by its ladies (to say nothing of rents and taxes). Am I authorized to charge these items to them without waiting for a special appropriation?

Miss Kyle says too that the estimate for woman's work in Kyoto was refused because some said that there was "no Bible woman here": I must say that this is rather even strange. The statement is not true, and, if there was no Bible woman here last year the fact that the mission asked for a grant for woman's work here, it would seem, might have been taken as evidence that it really and truly expected and intended such work to be done. Must we send on an affidavit that woman's work is really being done here?

Miss Dunton's release from the Bible School has given her time to oversee more work of this

hand than ever before, and we expect miss Talcott back in the course of the spring, and need of the appropriation, however, does not depend on miss Talcotts return, but is the expense of work which is now actually being carried on.

May I ask one more question? Are you the secretary for correspondence with the whole Japan mission, or only with the A.B.C.F.M. portion of it? The Boards are becoming so distinct now that this experience suggests that that it may soon be necessary for us to write to the secretary of each Board separately. I deprecate this tending to separation between the mission Boards, but if it is necessary, it seems to be the necessary that can be taken to harmonize the interests of the several various parts of the mission. Otherwise much confusion may arise and feelings of partiality. For example, the W.B.M.W. refuses the request for woman's work in Kyoto, and we hear that the W.B.M.I. is going to send out an assistant to miss Howe without waiting to hear whether the mission thinks it necessary. I hope I have not seemed to be

rious; I do not mean to be; but it is rather provoking to have an important item of our estimates knocked off on the strength of an anonymous report, and to have no explanation of it and no chance to reply till this late day (and only now in answer to questions.

Mr. Hill writes that the officers of the Board are jawing in a movement to get for him a place in the consular service. I should think he might do well in such a position as junior secretary of a legation, from which he could work up, but I suppose you can hardly have recommended him for such a position as - say - the consulship at Kobe or Nagasaki. I should say he had not yet at all the experience or the weight needed in such a post.

Dr. Davis is expected back in a few days from his trip to Kyushu and Shikoku.

Yours truly

D. W. Learned

Rec'd Ap. 16. 97

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JAPAN MISSION OF THE AMERICAN BOARD.

retary and Treasurer:
GHT W. LEARNED.

Kyoto, March 15 1897

M. L. N. Chapin,

Dear sir,

In reply to your favor
Feb. 15. I would say that the price of the
n mail for two years, April '95 - March '97,
en 26.*, which came to gold ¥ 13. 81.
I will have the subscription renewed
another year, and will report the amount
you when I pay it.

Yours truly

D. W. Learned

rates to missionaries.

Kyoto, March 15, 1897.

Rec'd Apr. 16.

J. L. B.
Rec'd 1-11-97
Ans'd 29/97

353

Kyoto, Japan, March 22, 1897

Rev. J. L. Barton, D. D.,

Dear Sir,

Your favor of Feb. 15 was duly received. I was very much interested and pleased to hear your report of D. Jairi's answer to Mr Kozaki. I am also very glad to hear that you did not give any encouragement to Mr. Murai. As you know, he is rather an unstable quantity. and now that he is one of Mr. Harris's disciples he is likely to be more so than ever. He may do a good work, and I certainly have no reason to doubt his earnestness, but it would be quite as safe to give money to the Dochisha as to entrust it to him, even if he had preferred to work on a Christian basis. Mr. Gray has written of his having received an inquiry from Mr. Kozaki as to whether he would accept a call to the Dochisha. He wanted to know how we felt about it. I think none of us would advise him to come, either for his own sake or for the sake of the school, though there is a fair ground for arguing that we ought to be glad to see a Christian man there, for fear that a worse man may be got if he does not

come. Still I am inclined to think that it is better that the Doshisha in its present condition should not get any sympathy from foreign Christians.

The question of which I write, - that of sending our evangelists to the annual meeting of the Sokwai, which includes their going to the spring school or "retreat" to be held during ten days before the Sokwai, has been formally brought before our station, and we have had to decide it. The Japanese organization pays the expenses of attendance at the spring school; the question before us was that of paying the traveling expenses in going and coming. Against it is the fact that Ebina and Yokoi are to be leading speakers at the school or "retreat", and it is a hard thing to use the Board's money to help men to go and hear their teachings; also, that the influence of such meetings is likely to be to consolidate more and more the Japanese under the leadership of the same clique which controls the Doshisha. In favor is the fact that the Board "urges an earnest co-operation with the Kumi-ai churches" and this Sokwai meeting is the only general gathering of those churches; that the avowed purpose of this school or "retreat" is to promote the spiritual life of

the preachers and it may be hoped that the utterances of the majority of those who take part will tend to that result; that the evangelists working in distant and lonely fields greatly need such help; and that it may be meet for us to encourage evangelical men to attend these meetings, in order to make the evangelical sentiment there as strong as possible. It is an exceedingly difficult question, and it was with much hesitation and not unanimously that we voted to pay half the traveling expenses. We put it at half, not as half appearing of the meeting, but in order that the evangelists might have the opportunity to make some sacrifice themselves if they wish to go.

This is simply one phase of the great problem which weighs upon us. All our missionary work, direct or indirect, is in the direction of building up Kumiai churches, and in that body the policy of latitudinarianism or comprehensiveness or mutual toleration is carried to such length that Yokoi and Ebina are shining lights and Ukita is head of the largest department of the Doshisha. It is yet a question whether all our work with the Kumiai churches is not going to have the same result as that for the Doshisha. The policy of congregationalism gives us

no recognized position towards these churches or in them; some of those strongest in faith are most jealous of the influence of foreigners (notably Mr. Miyagawa); the tendency in the churches is all towards comprehension and toleration of all sorts of theology; and the small group of "leaders" (who also control the Domikai) completely overshadow the men of earnest faith who would gladly work with us in fraternal co-operation for evangelical Christianity. I am sure that no mission was ever before in such a position, and when I am tempted to mourn that the Deputation did not give us more light upon it, my only comfort is that probably no human wisdom could give us much light at present.

I would however like to repeat that the money question & the question of self-support is only a small part of it. If we should not only decline to send these evangelists to the Sokwai, but should also stop paying them salaries and do nothing but direct personal work, yet we are still helping the Kumiai body (of which Yokoi and the Domikai are parts), and I don't see how we can help doing so unless we either organize a new denomination or go home.

The question whether we shall spend a little more money or not, seems to me to be of comparatively small matter

The Heian (Peace) church, the chief church of Kyoto, was dedicated their new church building on the 17th, and celebrated the 20th anniversary of their organization (rather late) in the evening. This church was organized at Mr. Doane's house in Dec., 1876, and after a while moved to a house in the heart of the city. Afterwards they improved the house, and ten years ago they pulled the house down and built a church on its site, in place of which the present building has just been erected, a very nice building in a modest way, at a cost of about en 2,500.

The next day the spring meeting of the Kyoto local conference was held there. With all one's anxieties as to the future of the Kumi-ai churches one could not attend such a meeting and meet the delegates and preachers without feeling some encouragement. For there are certainly some earnest men still faithfully preaching the word with great self-denial and perseverance. Mr. Kozaki reported that there are thirty applicants for baptism in the school. [By the way, we hear that Mr. Ohita was one of those to meet and help these candidates, it being said that "though his view of religion is so different from ours, yet he can

help inquirers take the first step."]

Mr. and Mrs Noyes as you will no doubt have heard, sailed for home by the last steamer. Miss Stewart is very poorly and will go much Mrs. Better and Miss Swinard in the middle of April.

A night school for teaching English and the Bible to young men has just been opened in the heart of the city, meeting four evenings in the week. Mr Kanai has the charge of it, and I help in the Bible teaching, giving an evening to it.

Yours truly

D. W. Learned

W

Kyoto Mar. 22, 97

J. L. B.
c'd 4-11-97
s'd 24

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Kyoto, Japan, March April 23, 1897.

Rev J. L. Barton, D. D.,

Dear sir,

Mr Berry has just started for Maebashi, and will turn in that field - supplying Mr Noyes's place - till the opening of the silkworm season some time next month

I am sorry to say that D. Davis is laid up with rheumatism.

I should like to consult you as to the annual report of the mission, - not this year, but as to what is most desirable for future years. The old plan was to simply send to Boston the various station reports. Then the custom of having an edited report was introduced, but it is getting to be a difficult matter now to find any one who will undertake to edit the report, and finally this year - as no one could be found to do it - it is left for the Secretary to collect the station reports in the old style. So difficult and delicate is the situation that no one cares to undertake to present a critical history of the year's work, especially as it is sure to come into the hands of the Japanese; and one who should undertake it would almost certainly present a view of the situation which

not all of the mission would agree to.

On the other hand, if the annual report is simply a chronicle or annals of the year's work of the mission, (which is what it will be this year) and if the stations send you station-letters as you suggest, the annual report will be ~~only~~ largely merely a reprint of those letters, and no one will have any heart to re-write in May what was fully written to you in December.

My thought is that the mission send you in December collected station-letters describing the fall's work, and again in May describing the work of the winter and early spring together with the year's statistics. In other words that we send semi-annual reports in the form of station annuals. Then if the mission desires any one to present a general survey of the year (and can find any one willing to do it), it can be either annexed to the May letters, or can be sent separately ~~what~~ at end of June. I should be glad to know what you think of this before I propose it to the mission. Also whether you think it would be desirable to have such semi-annual letters printed. Printing costs something, and takes time here, but it will be difficult to get these letters copied in good shape otherwise.

Yours truly D. W. Learned

Nov. 28, 97.

J. L. B.
Rec'd 4-15-97
Ans'd 29

Kyoto, Japan. March 23. 1897

Rev. J. L. Barton, D. D.

Dear Sir,

The Committee ad Interim has voted to request the W. B. M. I. to allow the use of $ 60. of the undrawn balance of Miss Stewart's salary as remuneration to a Miss James who is to assist in the Kobe College this coming term to partly supply the vacancy made by Miss Stewart's early departure. As you know, Miss Brown's health does not allow her to do full work, Miss Miller is directed to devote her time to the language, and Miss Swartz is going to Niigata next month to be with Miss Clara Brown

Yours truly

D. W. Learned Sec.

Reported to W. B. M. I.
4-15-97

Kyoto, Mar. 23, 97

J. L. B.
Rd. May 16-97
Ans'd 6-4

American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

April 10. 1897.

Rev. J. L. Barton, D. D.

Dear sir.

By this steamer there sail Mrs Hatten and her children and Misses Griswold and Stewart. They will however stop over in Honolulu.

I have just returned from a little vacation trip to Tottori, and was much interested in having a glimpse of Mr. and Mrs. Bartlett's work. They certainly are genuine missionaries, and are exceedingly busy. There is much to encourage them in their work, but the fruits are still mostly in the future. I was not able to attend the meeting of the Sôkwai (General Conference) which has just been held in Kobe, but I hear that nothing of much importance was done, unless it be the appointment of a committee to confer with the mission's committee as to the relations of the mission and the churches. This may lead to something, and it may not.

Dr. J. H. Barrows is here for a few days on his way home from lecturing in India. He gave an address this afternoon at the prefectural assembly-

just in front of the hotel where we had the
mission meeting when you were here — and is
to speak again on Monday. His address was on
Christ the universal Man and universal Saviour, and
was most uncompromisingly Christian.

Yours truly

D. W. Learned

L. B.
3-97
5

Kyoto, Japan. April 14. 1897

Rev. J. L. Barton, D. D.

Dear Sir,

Your favor of March 22d via Vancouver arrived here on the 13th, and I was very glad to hear from you again. It was curious that I saw the news of the appointment of the new minister to Japan just a few minutes before reading your words expressing the hope of the appointment of Hon. Angell. We wish very much that it might have been he. If Dr. Holbrook waits to decide about her return to Japan till the status of foreign physicians under the new treaties is determined, she may have to wait some time. It is certainly going to be an interesting question to see how the Japanese government will treat foreigners under the new treaties - when they come into force -, and it is not improbable that by vexatious regulations the government will do what it can to minimize or nullify the freedom which it professes to give to foreigners.

We will take note of what you say about making the estimates more minute. Is it proper to put under the head of woman's work all work done especially for women, or only that done by the mission-

aries of the Woman's Boards? For example, should the expenses of a Bible woman under my wife's care be considered as A.B.C.F.M. work, or as woman's work?

I mentioned the appointment of a committee of five by the Sohwai to confer with a mission committee as to the relations of the mission and the churches, a conference which may perhaps — when held — open the way to a better understanding between us. The Sohwai who appointed a sort of standing Chairman, who — so far as I understand — is to do somewhat the work of one of our Home missionary superintendents. Some might call him a bishop in embryo. Mr. Miyagawa was chosen to this office, which he is to hold in addition to his present work as pastor. The "Dendotai", or Evangelistic union, seems to have received fresh life, and to be intended to make an earnest. It seems to be an arrangement by which the pastors are going out for evangelistic tours among the churches, two by two, each couple being assigned a special district. It is a sign of our anomalous position that we hardly know whether to rejoice in this movement as an effort to stimulate the faith and life of the churches, or to dread it as a movement to supplant our own training work. However, I don't

know any reason to attribute the latter motive. Dr. Barden has gone with the two who were assigned to the region northwest of us.

We enjoyed Dr. J. H. Barrows's visit very much. He spoke twice at the Assembly Hall just in front of the Kyoto Hotel, to fairly large audiences mostly of non-Christians; he preached three or more times to Japanese congregations; he preached for us in English; and he gave us a very interesting talk on his work in India.

Your favor of March 6th via San Francisco has just come. As to the classes in English. I would be think myself that it is a great mistake for us to teach English to classes to which Doshisha students come, but Mr. Curtis might school (in which I am teaching the Bible) is in no danger of being made use of by Doshisha students & Doshisha managers.

The Hill house in Kobe, as you suppose, is rented till the end of 1887 at a good rent. If this House does not bring an associate, there will be time to raise the question whether it is good economy to give the use of such a big house to one single lady.

Yours truly D. W. Learned

Apr. 14, 97

JAPAN MISSION OF THE AMERICAN BOARD.

Secretary and Treasurer:
DWIGHT W. LEARNED.

Kyoto, April 15 1897

M. E. N. Chapin.

Dear sir.

According to your request I have had D. Strong's subscription to the Japan weekly mail entered for the year (to March 31. '98), and have paid it ¥3.13. which I shall charge to the Mission among the special expenditures of this year.

Yours truly

D. W. Learned

Kyoto, Japan, Apr. 14, 97

Kyoto, Apr. 13, 1887.

Received May 18.

JAPAN MISSION OF THE AMERICAN BOARD.

L. B. 97
5-12-97
25

Kyoto. Japan. April 22. 1897

Rev. J. L. Barton, D. D.,

Dear Sir,

Mr. Dodd has just sailed for home via England

The chief piece of news here is that Gen. Kosaki has resigned. At the annual meeting of the Trustees last week so much opposition to him (or at least want of confidence in him) was developed that he resigned and his resignation was accepted. I understand that his resignation was as much of a surprise to himself as to us. He at once withdrew from the school, and is going to move away from Kyoto speedily. I hear that Mr. Ushita has followed his example in resigning, but I am not sure whether he has resigned in good or not. Mr. Morita was appointed acting head of the school, and the Trustees adjourned for two weeks before proceeding further. They however voted to commit the hospital and nurses' school to Dr. Saiki. I understand that he is to keep the name Doshisha, but is to have entire control, — such as the Trustees could not formally consent to give to one who had done so much for the school as Dr. Berry. I can't say that I have very much confidence in Dr.

Saiki, but this is probably the last thing that the Trustees could do now.

I wish I could hope that the change of administration in the Doshisha could restore it to our sympathy (though I presume no one of us has any desire to go back into the school as teacher), but there is not much to be expected from a Board in which Ebina and Yokoi are leading members. In fact, it seems to be the general expectation that Mr. Yokoi will be chosen president, and we should all say that that was a step still further away from the old ideals of the school. How he would succeed in other respects I have no idea, and it would be interesting to see whether the people in America who gave him funds for his church and for his study at New Haven would give him sympathy in this work.

Mr. Yokoi's church in Tokyo (if he still calls it a church) has become independent of the Kumi-ai churches, and is to be "undenominational," which is likely to mean unevangelical.

Various reports are circulated as to what the Trustees are likely to do, but I do not know whether there is any authority for them.

I have received your favor of March 23

Yours truly

D. W. Learned.

Kyoto. Japan April 21. 1897.

Rev J. D. Barton, D. D.

Dear sir.

Miss Stewarts illness,
under which she was suffering for some time
before her departure, has occasioned expenses for
medical attendance and medicines to the amount
of gold ¥ 37 $\frac{50}{100}$. As it would embarrass
her to have to carry this in her personal
accounts till the usual time for remitting in
medical bills, the Committee of Station has
voted to request the W. B. M. I. to pay this
sum at once, perhaps using some of her undrawn
salary for that purpose.

Yours truly

D. W. Learned M.

W B M I 5/25-97

P. S. It is natural for us to think of Mr. Kozaki's downfall as a result of his treatment of the Board and the mission, and so no doubt it is in one sense; but it would be a great mistake to imagine that the trustees who have caused his retirement (the common report among the

Japanese is that he was dismissed) are necessarily any more friendly to us and to our ideals of the school than he was. I understand that he attributes his fall largely to Mr. Yuasa. We were told a year ago that Mr. Yuasa and he did not agree, and also that Mr. Yuasa was opposed to letting us have these houses for rent for any time whatever.

Mr. Tomeoka, who studied prison work in America and was hoping to start a reform school in Tokyo in co-operation with ex-Judge Miyoshi, has felt constrained to withdraw from that enterprise because Judge Miyoshi has decided to abandon the distinctively Christian character of the proposed school in order to get help from non-Christians. This illustrates the difficulty of carrying on Christian institutions here. Mr. Tomeoka hopes yet in time to have an opportunity to open a reform school, but meanwhile he has been made editor of the Christian, besides being acting pastor of one of the churches in Tokyo. We are glad indeed to have such an earnest Christian man in charge of this important paper, and if he develops editorial ability he has an opportunity to do a great deal of good. The "Christian" is a sort of organ of the Kumi-ai churches.

D. W. S.

Kyoto, Sept. 22, '97

J. L. B.
Rec'd 5-28-97
Ans'd 6-4-97

361

Kyoto, Japan. May 1. 1897

Rev. J. L. Barton, D. D.,

Dear Sir,

M. Kosaki and family moved away from here last Monday, going back to Tokyo. I hope he may go into the ministry again and yet do a good work. I wonder if it will ever occur to him that he might have had a far more honorable and successful administration if only he had grit enough to take a stand with us in maintaining the old principles of the school. The graduates of the school here and there have held, or are about to hold meetings, to advise the trustees as to the election of the new president. I doubt not that they would, nearly or quite all, be glad to see us again in co-operation with the school, but we cannot look to see them exert much pressure upon the trustees to change the administration of the school in the direction of our ideals; so many of them share in the general decline of faith, and so many of the best of them have that idea of breadth of toleration.

I must confess that the number of the young boys in the Doshisha keeps up much better than I should have expected in view of the competition of the government schools. A new class now enters in April,

in accordance with the custom of the government schools and there are said to be 69 in the new class. It is true that the bulk of the students are now young boys, such as were not formerly admitted to the school, but it makes one long to see the old spirit in the school to influence these young lads.

We will give due heed to your suggestion as to reviewing the ruling estimates at annual meeting, though my prediction is that we shall find ourselves unable to live our needs at much, if anything, less than we have hitherto.

In view of the stringency of economy I am not so sure that we were wise in asking for the return of Mr. Stanford. I note your suggestion that, for a time at least, he be located with another man, that may be best, but on the other hand if he is such an aggressive man, that man will naturally be the one with whom the Japanese will consult, and it may be difficult for Mr. S. to make his influence felt.

The Trustees have not yet met again. I have little doubt that they will elect Mr. Yokoi. It is reported that he intends to conduct the college on "unsectarian" lines, but is willing to give us a large share of the control of the theological School

if we will come back into it. If he makes such an offer, it of course must be carefully considered, but I don't see how we can go back into the school at all if its general management does not seem to us to be right. M. Ishita is not teaching at present, but whether his resignation is really accepted remains to be seen.

We have just opened preaching at a new preaching place in this part of the city. Two of our high training class do the preaching with my co-operation.

Dr. Greene and family sail a week from yesterday by Vancouver. M. Kay takes charge of the Theological Seminary in Dr. Gi's absence.

Yours truly

D. W. Learned

The total membership of the Kumiai churches this year (Jan. 1) is 10,025, against 9863 a year ago.

Kyoto. May 1. 1897.

J. L. B.
Rec'd 5-25-97
Ans'd 6-4

Kyoto, Japan, May 5, 1897.

Rev. J. H. Barton, D. D.,

Dear Sir,

I presume the Trustees are probably now in session, but I fear I shall not hear anything from them before this mail goes. A meeting of the graduates of this region was held Saturday evening and Sunday. I hear that there was no objection to the resignations of Mr. Kozaki and Mr. Ukita, (Mr. U.'s resignation I hear has been accepted), but it was thought the Trustees had acted too hastily (I don't understand how), and they were cautioned to be more deliberate. A committee was appointed to advise as to the new president. The majority of opinions which had come in from the graduates was in favor of Mr. Yokoi.

With Mr. Ukita gone, it may be easier for us to have pleasant social relations with the Doshisha, but I don't see how Mr. Yokoi's administration could be expected to accord with our ideas as to the purposes of the school. He is strong in the Trustees through his marriage alliances with Mr. Hirai and Mr. Yuasa, and Mr. Tokutomi, and would perhaps command the confidence of the general public of Japan, but we could not expect from him a

thorough Christian administration of the school.
We of course have no wish to antagonize him,
but it is not just that he should be represented to the American churches as a worthy successor of D. Neesima. Yet D. Gillis will perhaps look upon him as the son of the "first Christian martyr" of Japan, and I see that the memorial sketch of the life of D. Neesima speaks of him as if he were one of the pillars of orthodoxy.

Yours truly

D. W. Learned

Kyoto, May 5, 1897.

J. L. B.
Rec'd 6-7-97
Ans'd

365

Kyoto, Japan, May 11, 1897.

Rev. J. L. Barton, D. D.

Dear sir,

The expected has happened, and the Trustees have elected M. Yokoi to be president of the Doshisha. M. Kozaki and M. Ukita have both moved away, and M. Yokoi has already entered on his office. What his skill in presiding over such an institution is remains to be seen; he has had no experience in that line, but may develop fine abilities for all I know to the contrary. I presume he has a good standing and a considerably wide fame in the world of Japan in general, and he has the hearty support of the most of the Trustees. In fact my own individual theory is that they put M. Kozaki out more to get M. Yokoi in than for any other reason. His centering has much more of a presence than M. K., and I believe he is regarded as having high literary ability. He has also the advantage of a considerable circle of friends in America. You probably know that his father was a man of some prominence in political circles here about the time of the revolution and was killed in the street of Kyoto because of his progressive ideas. Dr. Griffis rather always has called him a "Christian martyr". The son, under the name

Isé

of Ise, was one of the "Kumamoto Band", and at graduation delivered an address in English on the "Secret of Bushi Life". He went to Imabari and built up a flourishing church there; then went to Tokyo to work in the students; went to America to raise funds for a church building; came back with his faith nearly gone, went to Yale "to get light" and came back a year ago. How much light he got and of what quality, I do not know. Some of his writing before going to America the last time was of a kind to give a great anxiety, to say the least. In fact we should probably all consider him one of the chief leaders of the "new theology" which has seemed to us to be so destructive. It would not be fair to judge him by his writings of five years ago, but I have heard of no indication that he has yet come back to what we regard as sound views, and no reason to expect that he will do any thing to carry out the ideas of the founders of the Doshisha. We of course have no desire to condemn him in advance, and it may be that he will do much better than we have reason to expect, but there is certainly no occasion or warrant for welcoming him as a second Neesima. Especially as it is understood that Mr. Onishi is to be head of the college department (in place of Mr. White who has already moved away). Mr

Onishi is much more of a man, I think, than M. Ishita, and it would be easier to have pleasant personal relations with him, but I suppose he hardly claims to be a Christian (unless it be in the sense that all ethics is counted as Christian).

I hear that when M. Yokoi's election was announced to the school something was said (I don't know exactly what) about a reconciliation of the school to the mission. I presume some offers are going to be made, but I do not expect that anything can come of them. If any proposals are made, I should suppose that the Trustees would need to rescind their actions of last year before going any further, and that we should need authority of the F.C. before agreeing to anything. It would be a pleasant thing if we could come into more cordial relations with the school even though we did not go back there, but - as I have said before - what I am most interested in is to see what policy the new administration adopts in regard to the Theo. Dept.

As you will doubtless have heard, the Greens sailed last week. We may take charge of the theological Review and look after the mission work in Tokyo. Dr. Gordon takes charge of the evangelistic work in Sendai (Tohoku field).

Yours truly

D. W. Learned

Kyoto, May 11, 97

J. L. B.
Rec'd
Ans'd 6-22-97

Kyoto, May 16. 1897.

Rev. J. L. Barton. D. D.

Dear Sir.

I send just a word by this extra mail to say that there is no especial news. When I wrote the other day that we were likely to receive overtures of some kind from the new administration of the Doshisha, I may have put it too strongly. I find that I had misunderstood one utterance which was part of the foundation of my remarks. Perhaps we shall receive overtures, but there is nothing yet to indicate it. I also said that M. Onishi was likely to be M. Ishii's successor. That may yet be true, but M. Yokoi tells me that M. I.'s successor is not yet decided on. M. Kashiwagi, who was dean of the academic department has also resigned (I presume out of personal attachment to M. Kozaki) and is journeying west. He was one of the few earnest Christians in the faculty. It is startling to see how little Christian influence there now is in the faculty. There are three or more who never have been Christians, one who has not practised it for some years, two or three rather weak and indifferent Christians, and M. Nouta who is staunch in the faith but is absorbed largely in metaphysics.

Of course it may be that M. Yokoi will find earnest men of Christian faith to fill the present vacancies, but I fear there is little hope of it.

It is curious how the Kumamoto Band have all been taking their turns at the school.

M. Yamazaki promised highly, but died.

M. Kawamori aspired high, but fortunately we were delivered.

M. Ochikawa and M. Shimamura } were heads of schools, but did not agree with M. Kozaki, and left.

M. Kato was prominent for a time, but got out.

M. Ishida has had sway for two years, but is gone.

M. Kozaki has had his day.

M. Morita alone has continued from the beginning.

M. Yokoi now takes his turn.

Only two are left for the next turn, -

M. Ebina and M. Miyagawa, and they are twisters.

I ventured to predict two years ago that if it became necessary for the mission to separate from the school, the leaders would soon drift into having almost purely a secular school. I guess that we shall see a decided movement in that direction in the next year, between M. Yokoi's "unsectarianism" and the necessity he is under of appealing to the unchristian world of Japan for aid.

Yours truly

D. W. Learned

Kyoto, May 16, '97.

J. L. B.
Rec'd. 6-14-97
Ans'd 6-22

211

965

Kyoto. Japan. May 26. 1897.

Rev. J. S. Burton. D. D.

Dear Sir.

Your favor of April 14 & 24 were duly received, & owe you an apology for getting so warm over the dropping of the W. B. M. estimate for Kyoto, but I was somewhat "riled" that our station's estimate should be coolly dropped entirely without a word of explanation while others get all they asked for.

We have had no thought but that Mr. & Mrs. S. S. Buttick would come back to Japan this year, and I have no doubt that the mission heartily desire his return. I must say in confidence, however, that it will be one of the most difficult questions of our annual meeting to decide when to advise him to locate. not in the least from any lack of ability or devotion on his part, but because his theory of mission work (that the missionary is not of Bishop) makes friction with the evangelists whom the Bishops. It may be the best theory of mission work, but it is a mighty hard one to work at this stage of things anywhere near the Kumi ai churches. Still I think that he will do excellent work in the right place in Japan. I doubt very much whether it would be best for

him to go back to Kumamoto or to go to Mac-
bashi. but I think that he might do a fine
work in Osaka. and very likely in some other
place.

As you suggest, the adoption of the gold stand-
and here makes no difference with us except
that it tends to retain the value of the
Japanese monetary unit, the yen. Sticking to the
yen has varied with the value of silver. Here-
after it will be equal to just half a
gold dollar.

There is a general agreement in the reports
from almost all parts of the country as to the oppa-
sition of the educational authorities to Christianity. It
seems strange that children living at home can be
forbidden by teachers of primary schools to attend
Sunday schools (when the public schools all rest), but
there is no doubt that it is done very widely
and is a great hindrance to Sunday school work.

Yours truly

D. W. Learned

Kyoto, May 20, '97

J. L. B.
c'd. 6-17-97
ns'd 22

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Kyoto, May 26, 1897.

Rev. J. L. Barton, D. D.

Dear Sir,

In my spare moments I have prepared a few brief notes of the annals of this mission to print with the mission roll, and I send you a few copies by this mail. You will understand that it is not intended to be in any sense a history of the mission, nor is it meant for the general public, and it will be of little or no interest except to present and past members of the mission.

In preparing it, it has seemed to me that the history of Protestant missions in Japan (now very nearly forty years) might be divided in four periods of nearly equal length.

I. 1859-1869. was the time of preparation in a very small and quiet way; almost all direct work being impossible. That then were only nine baptisms in all this time shows the difficulty of the work.

II 1870-1880. the time of laying foundations; at first still under great difficulties and limitations, but gradually with more freedom and success. But even in 1879 it was only with very great difficulty and by the help of Mr. Neesima's personal influence with high officials, that my permission to live in Kyoto was renewed. At

the end of this period the number of members of the Kumi-ai churches was only 722, and I think there were only five or six ordained pastors of those churches. The missionaries were still the leaders and chief workers

III 1881-1889. The time of prosperity. Membership increased from 722 to 9146, an average of 936 a year. Although details were not always perfectly satisfactory, yet in general this period was one of uninterrupted and increasing progress; schools were thronged; foreign ways became fashionable; Christianity became almost popular; it seemed to some that Japan might be substantially Christianized by the end of the century.

Of course this period did not begin or end at any exact moments, but the great preaching services held in this city in May 1881, at the request and expense of the people themselves, may be said to be the first striking sign of the coming change.

IV. 1890-18—. Reaction and depression. Membership increased from 1890 to 1897 only from 9146 to 10025, an average of only 125 a year, and in 1891 the membership was longer than it is now, the movement of the preceding period continuing in part through 1890. This reaction (which no doubt would have come in any case) may be said to have begun with the treaty-revision controversy of 1889. A

position by the employment of bow foreigners as judges for a time gave rise to a violent outcry (no doubt partly artificial, gotten up by the opponents of the cabinet for party purposes), and this was the occasion of a great conservative reaction. In the churches this showed itself in a spirit of criticism of ministers and jealousy of their influence; outside of the churches it worked to draw away hearts from preaching and from bible-class christian schools. Just about the same time the unitarians and German liberals began work in Japan, and many of the preachers spent their time (when they could spare from criticising ministers) in preaching for a new theology and a religion of which Japanese might claim to be the inventors. Since then these two influences have somewhat diminished, but they have been supplemented by the rise of business interests and of a general indifference to religious things.

Thus the past seven years have been marked a time of disaster and trials, some of which you are familiar with.

Yours truly

D. W. Learned

(over)

A few days ago I had a call from one of the Hyugo evangelists who spoke of his sorrow at the present state of the school, and quoted a remark of one of the students that the handsome buildings of the school are like the "cast off shell of a cicada". He says Mr. Morita is the only teacher there now who has any zeal to work for the moral good of the school, and he has no influence among the students because of his unpopularity as a teacher.

I have received a formal petition to the mission from the Kyushu evangelists unanimously requesting that Mr. Clark be transferred to Kumamoto and he placed in charge of all the mission work in that island.

D. V. S.

P. S. Dear Love of May 1 is just received. I shall be interested to see how you like the annual report which is now going through the press (and it will be some weeks yet before it is finished). It does not perhaps correspond to the ideal which you suggest, but I have an idea that it shows what the mission has been doing during the past year better than some have. As I am not the writer of it, I am not hindered by modesty from praising it.

Sept. to May 8, '97

J. L. B.
6-21-97
22

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Kyoto, Japan, May 29, 1897.

Rev. J. L. Barton, D.D.,

Dear Sir,

In hastily acknowledging your letter of May 1 the other day I did not have time to say all that I wanted to about the matter of the annual report. Whether it is issued in the form of two semi-annual news-letters, or of one annual report, I do not myself care. The only point is that if stations are encouraged to prepare careful and full news-letters in mid December it is not easy to get people to write up the same things again for an annual report in May, and you have expressed great interest in the December news-letters. What is of more consequence in my mind is the question whether the annual (or semi-annual) report shall give the work of the whole mission (as far as possible) at first hand, each one describing his own work, or shall all be worked over by an editor and shall more or less reflect his individual views of the situation. The former plan is followed this year, and the report contains the reports of no less than 25 of the mission in their own words thus it gives the views of nearly all the mission. You can judge as to the result when you get the report.

I hope you will publish the statement which you

speak of having in mind as to the Board's relations to the Doshisha. I am much interested to know what call Dr. Ashmore felt to write on the subject. I wished your letter had come a day earlier, as I had a call from him just the day before your letter came.

I think your advice as to speaking kindly and positively our beliefs on the great fundamental doctrines is entirely right. It seemed to me that two or three years ago there was too much of a tendency on the part of one or two of the missionaries at least to hold on to peace and harmony with our Kumiai brethren. Whether that was so or not, I think we should all agree with your advice now. But as to our taking part in the associated meetings of the Kumiai churches (either the Sohwai or such a meeting as the conference or "retreat" at Maiko last month), you perhaps do not realize how much we are outsiders when we are or should be at such gatherings; almost as much as the Prudential Committee would be at a meeting of the Harvard Overseers. We have no standing there except as spectators, or rather listeners.

Your letter of May 5 is just received.

Yours truly

D. W. Learned

J. L. B.
Rec'd 7-7-97
Ans'd

368

Kyoto, Japan, June 16, 1897.

Rev. J. L. Barton, D. D.,

Dear sir,

Your favor of May 24th came promptly by way of Vancouver, and we are all much pleased to see the letter from M. Buck to Dr. Ray. Some of us have had in mind the location of M. & Mrs. Stanford at Tottori, and there are decided advantages in it, though - as I have mentioned before - a man like M. S. may perhaps grow into the work faster if he is the only man in the place and has to take the leading place. I may mention that it is our custom (when we have any people to locate) to appoint a strong location committee which discusses the needs of each place and the adaptations of each individual more fully than can be done in open mission meeting, and this committee's recommendations are generally accepted without change. The committee for the coming annual meeting consists of Messrs Bartlett, Cary, De Forest, Gulick, Rowland and White, and Misses C. L. Brown, Dudley, Gulick, Harwood & Parmelee.

This will perhaps reach you during our meeting, which begins July 7. This is likely to be perhaps the most difficult meeting that we have had for

some time. We had indeed a very grave question last year in the separation from the Doshisha, but the decision was a bargain conclusion. This year we must at last decide whether or not to try to continue to work all our extended field with our present reduced means, and must decide some perplexing questions of relocation.

Mr. Yokoi has been trying hard to get Mr. Abe from Okayama to the school. I have not yet heard the decision. There is no other news, I believe.

Yours truly

D. W. Learned

J. L. B.
17-19-97
21

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American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

June 25. 1897.

Rev. J. L. Barton, D. D.

Dear Sir.

M. Yokoi was this morning inaugurated president of the Doshisha. I had no heart to go, and can give you no report of the proceedings. 16 were to graduate from the college course, two from the theological department, and 18 have finished the academic course (which last is a very small number). One of the recent graduates who was calling on us the other day said he thought M. Yokoi would do better in educational work than M. Kasaki, but that the religious influence of the school would be even weaker under him, which is just my impression. When I made my call of welcome on him I noticed that the only literature in the room was a publication of the Ethical Society. This of course may have been only an accident, but I am very much of the opinion that the "unsectarian Christianity" which M. Yokoi believes in is exactly what the Ethical Society really offers. I shall be glad indeed if I prove to be mistaken, but the best that I have yet heard him on

Yokoi is that he would not antagonize evangelical Christians. Yet he undoubtedly has some advantages for building up the school, and it may be that he will succeed in attracting students and getting funds

The three men who have been studying with us during the past year finished their work yesterday and we presented them with certificates of their work and had a brief but very pleasant service of farewell. One of them takes charge of a church on the shore of Lake Biwa in the field of this station; one is to work in Mr. Bartlett's field; and the third is to remain here as my helper for another year. He has charge of the preaching in the new preaching-place recently opened in this neighborhood.

Yours very truly

D. W. Learned

J. L. B.
7-27-97
8-11

Kyoto. July 5. 1897.

Rev J. D. Barton, D.D.

Dear sir,

Your favor of June 4 arrived yesterday. We shall all highly prize your words of encouragement and cheer, and if the present situation is compared — not with the time of the "boom" — but with the range of mission fields there is very much to encourage us.

The question of Kumamoto, to which you refer, is one of the many important ones coming before us at the mission meeting this week. You mention the difficulties of carrying on work there, and no doubt noticed yourself that some of them would apply equally to carrying on work there even though the missionaries did not reside in Kumamoto.

As to the Doshisha, it seems to be plain that the management intend to continue in their policy of carrying on the school without regard to our wishes, and to make no efforts to get our co-operation. So we may dismiss that institution from our minds, for a time at least. I may add that none of the mission would, I think, ever favor asking the Board to renew its annual grant to the school in any case; and I think that not more than

two or three of the minors (if so many) would favor any co-operation with the Doshisha under M. Yokoi unless he showed a different religious spirit from now. Whatever Mr. Munger may think of him, he has, so far as we know, done and said nothing since his return to Japan which could encourage us to work with him. By the way, Mr. Eddy has accepted their invitation to return to the school, and is coming back in August. He seems to be coming with an earnest intention to work for the spiritual good of the students, and although from past experience I should not expect him to be strong enough to accomplish very much in that way — he may — do good there. So of course will have no relations with the mission except socially. I may add that as long as the Doshisha makes no overtures to us I do not see how we can say anything to M. Yokoi or to the possibility of our ever going back there, and I am inclined to think it is just as well that we should not.

Mrs Hume arrived a week ago on the same steamer with Minister Buck. Mr. Buck came here a few days ago to pay his respects to the emperor (who has been staying here for some time), and three of us

called on him. He seemed to be a courteous gentleman. We as missionaries are not likely to have anything to ask of him, but in common with the foreign residents in general we shall be deeply interested in the arrangements made for putting the new treaties into effect two years from now.

Mr. Curtis has been ill for a few days from the effects of something which he has eaten, and I fear he will not be able to take his place as chairman of our mission meeting this week. The night school, carried on under his direction, has come to the end of this season's work, except that one of the Japanese associates continues it somewhat informally through July. I have taken pleasure in teaching the Bible there once a week, and the young men have seemed to be interested in it. The South church, where the night school has been held, is being enlarged and improved during the summer.

The preaching-place opened in this part of the city in May has made a good beginning, and gives much encouragement, though it is of course still in the elementary stage.

Yours truly

D. W. Learned

Apollo, July 2, 97

J. L. B.
C'd 7-27-97
S'd 8-11

American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

July 2, 1897

Rev. J. L. Barton, D. D

Dear Sir.

Your mention of your thought of publishing something in regard to the Board's withdrawal from the Doshisha has set me to thinking how I should state it from our stand-point, with the following result in outline.

Down to the summer of 1894 we were doing all we could to maintain the confidence of the American churches in the Doshisha and to have the full grants in aid continued to it. The letter which we jointly sent to Dr. Clark in May '94 (which was printed in part in the Board's Annual Report of that year) clearly shows that. We felt that there were some very unsatisfactory features in the condition of the school, but we believed that the management of the school was at one with us in seeking to improve the school, and we were ready to patiently co-operate with it.

In the summer of 1894 M. ~~Kozaki~~ Ukita published a violent attack on the beliefs and principles of the missionaries in general in the Rikugo Zasshi, and followed it by a sermon of like nature at the opening

of the term. The next spring he was promoted to be dean of one of the departments of the school, which seemed to be a pretty plain indication that the Trustees did not intend to pay any respect to our principles, or at least that our principles and ideas fundamentally opposite were all alike to them. Mr White declined the office, but a year ago he was made dean of the department which contains 5/6 of the school, and at the same time the trustees dissolved the old relations with us. They thus forced upon us the question which we should in any case have had to consider,— whether as missionaries we could properly continue to give our time to a school where Mr. White was the ruling spirit, and our duty appeared plainly to be to decline to enter into any new relations with it on any terms whatever.

Vizetelly, July 2, '97

I may add that the experience of the last year has to our minds amply and fully confirmed the wisdom of our course in withdrawing from the school just when we did.

Yours truly

D. W. Learned

J. L. B.
Rec'd 8-9-97
Ans'd 11

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Kyoto, Japan, July 14, 1897.

Rev. J. L. Barton, D. D.

Dear sir.

Our mission meeting closed yesterday, and I send you the minutes to-day except the estimates which I have not time to make out for this mail and will send by the next mail.

The meeting was not as important a one as I expected; in fact it did almost nothing of special importance, though it was a harmonious and pleasant meeting and did faithfully the routine business of the year. The chief reason is that there are most widely various opinions as to the best policy to pursue, and it is impossible to come to a general agreement on any definite line of policy. For example, in the matter of contracting or expanding the mission field of work, — some (as Dr. De Forest) prefer to do a wide work, visiting as many places as possible once or twice a year, opening in new places and meeting new people, scattering the good seed as widely as possible. Others (as Mr. Bartlett) believe in working a narrower field more thoroughly and in giving great

attention to the nurture of Christians. Here it is quite impossible to adopt any uniform policy, and the only thing done was to decide not to try to send any one of the missions to Kumamoto, but the present at least, and to leave to the evangelistic committee the decision of all questions connected with the continuance of our work in that field. This means that we might receive formal or public announcement of giving up Kumamoto, but that probably we shall give up our work there entirely as soon as it can conveniently be arranged.

In connection with this subject it was voted to consider the question of withdrawing from work in small places where other missions are working: this is left to each station to put into practice, and may not result in very much change, but probably we shall withdraw from what little work we still have in use (the remnant of the work of the Tsuwano station. As the Presbyterian missions are limited for means to carry on their work, it is not unlikely that with them at least something may come of our proposal for a consideration of the department of economy and unity in small places where two or more missions are working. The Council of the Federated Presbyterian missions meets in a few days,

and will probably consider this subject.

Another question on which we are much divided is that of relations with the Kumi-ai body, especially with regard to sending an aided evangelist to the meetings of the annual Sokwai or to such meetings as that in Maebo (near Kobe) this spring. Some feel very strongly that we ought to have no official relations with that body; one would even go so far as to organize an aided evangelist into a separate conference; others feel that we ought to encourage our workers to go to those meetings; while perhaps still more feel uncertain and unprepared yet to take any decided missionary action. The questions that you are not so much about the theological unsoundness of some of the Kumi-ai 'leaders', as about their alleged antagonism of the work of the mission; and the alleged unsacramentic and uncongregational polity which they are building up in the Kumi-ai body. A considerable amount of discussion resulted in no action.

The matter of locations made less difficulty than I had feared. Motoyama seems to be a very good place for the S. S. Suburbs. If they go there it will, of course be made an independent station. We shall miss the Albrechts very much from Kyoto, and I greatly regret that he is

not to have a part in the training class, but in view of the uncertainty of that class, the difficulty of moving any other of the Kyoto families, and the great need of a strong man in Maebashi, it was generally felt that he ought to go there. The writer pleaded earnestly for the Stambaers to be sent to Tsuyama (since they themselves must go home for a vacation), but it was thought that Tottori ought had the stronger claim, and that it was not good policy to send one family alone to a place.

The various requests will be explained fully by persons appointed for that purpose.

There was general agreement as to the desirability of having a training class, and general uncertainty or doubt as to the prospect of getting students for it this fall. The word "Dochuka" was frequently thrown through the whole meeting. Mr. Yokoi has invited Dr. De Forest to come up and confer with him this evening. It is significant that he invites him rather than one of us in Kyoto. We here are unanimous and firm opposed to going into any relations with the Dochuka under Mr. Yokoi unless he in some public and unequivocal way makes it plain that he is in sympathy with the original purpose of the school.

Yours truly

D. W. Learned.

J. L. B.
Rec'd 8-9-97
Ans'd

375

Kyoto. July 15th. 1897.

Rev. J. L. Barton, D. D

Dear Sir.

Dr. De Forest has just reported to me the result of his last night's interview with Mr. Yokoi. The substance is that Dr. De F. urged Mr. Y. to make the Doshisha right on the moral questions of the hospital (Dr. Berry's relation to it), the homes, and the Harris School, and Mr. Y. seemed to be ready to do so. Mr. Yokoi expressed a strong desire for friendly relations with the mission, and made two definite propositions, -(1) that the mission take the responsibility of the girls school, the Trustees giving control of it to a committee of whom half should be foreigners (missionaries, I presume) and half Japanese agreeable to us; (2) that the same thing be done with the theological school.

Dr. De Forest was very earnest that we should accept these propositions, but not one of the station is at all willing to do so. Personally, I think the offer in regard to the girls school would at least deserve to be considered if we had funds to put them, but the present scarcity of forces seems to me to prevent our con-

ordering it. As for the theological school, - it is so closely and intimately connected with the college that I don't see how we can go back to it until we are willing to go back to the college. I think that all our trustees are agreed that we can have no official relations with the Kaikioka, while such men as Ellinwood are prominent among the trustees (Mr. Yokoi says to me that he expects Mrs Kanamori again to take an active part on the Board), and Mr. Yokoi, Mr. Onishi and Mr. Abe are the heads of the school in their present attitude towards our views of evangelical truth. (By the way, it is not perhaps useless to remember that there two departments which are offered to us are the ones in which the managers most need procuring or other help.)

It did not seem necessary to give any formal answer at once. Dr. Dr F. will report to Mr. Yokoi more or less of our opinions, and the door is left open for him to hold conferences with us (or with any one or two of us) if he wishes.

Yours truly

D. W. Learned

Kyoto, Jan 6, '97

J. L. B. 97
Ed.
Ans'd

Kyoto. July 19. 1897.

Rev. J. L. Barton. D D

Dear sir.

Herewith I send you the estimates of our mission for 1898. For once, I am happy to say, we have no additional estimates to present for the current year.

The salaries for families are left the same that they have been for many years (except that they were raised higher for a short time).

Yours truly

D W. Learned

Kyoto, July 19, 97

J. I. B. 8-16-97
Rec'd
Ans'd

Kyoto. Japan.

July 24. 1897.

Rev. J. L. Barton. D. D.

Dear Sir.

I should like to add just a few words more in regard to Dr. De Forest's interview with M. Yokoi which I hastily reported last week.

If we had left the Doshisha last year mainly solely because of the action of the Trustees in declining to receive aid from the Board — that is, if we had taken the ground that we were put out —, I don't see how we would well decline to go back at the invitation of the new administration, for I don't doubt that M. Yokoi would be willing to rescind or modify that action as far as might be necessary to open the door for us to return. But if that action was not most only the occasion of the separation, and the reason why we left the school was that we believed it had so departed from its original principles as to be unworthy of missionary aid, then it seems to us in Kyoto that the same reasons forbid our return now. I cannot see how any one

can say that the school is any nearer our views of what it ought to be now than it was a year ago, or what reason there is to hope for improvement.

To people in America it may perhaps seem that, since the door is open to return, we (or, at least, some of us) ought to improve the opportunity to get a position from which to work for the good of the school, instead of staying outside and waiting for the Japanese to reform it. I think you, however, will fully understand that if the management of the school seemed to us to be earnest in seeking to restore the school to its old principles we would gladly co-operate in such effort, and should not wait for the reform to be completed before lending an aid; also that as foreigners we should have very little power to reform the school without the active sympathy of the management; also that on going back there would inevitably be used as proof that we approved of the new administration and thought it entitled to the support of earnest Christians. We could not go back into the Theological Department without this impression being given

to all the public at least in Japan. For the theological department has from the beginning always been so intimately and closely connected with the college that that it would be utterly impossible to go into it and still maintain a position (in the mind of the public) of being separated from the Doshisha.

As regards the theological department itself, I may mention that it has just four students (if they all come back), and no new ones entering from the college. No doubt it would be easier to get students for a Doshisha theol. School than for one carried on entirely by missionaries, and if Mr. Yokoi should take it into his head to open such a training class he might take away what little prospect we have of getting students for our proposed class. But - even disregarding its effect upon our relations to the Doshisha problem - I doubt very much whether there would be much satisfaction in trying to carry on a theological class there, when we should have such a man as Mr. Yuasa to teach the Old Testament, and when the students would be under the influence of such men as Yokoi and Ohishi. I at

would be much more hopeful, in my opinion to teach English in the lower classes than to attempt to run such a training-class as we want on those premises and in the name of the Doshisha.

By vote of the mission statistics have been gathered of the touring done during the past mission year, not including ordinary local touring, and it amounts to,-

Miles traveled,	28, 295.
Places visited,	188.
Addresses made.	664
Expense,	$ 902.

Mrs Denton has just moved to Tokyo to occupy the Greenes' house during their absence. We are depending on Mrs Talcott to return to Kyoto this fall.

Yours truly

D. W. Learned

Kyoto, July 21, 87

Rev. Your favor of June 23 is just received and read with very great interest. Your letter to Yokoi is excellent, but I expect he will shut his eyes to the "evangelical" part, and reply that it is his great purpose to make the school Christian. "Christian" is a very elastic word in some people's vocabulary

J. I. B. 8-16-97
Rec'd
Ans'd 26

American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

July 25. 1897

Dear Dr. Barton,

I should like to add just a few words in reply to your suggestion that we proceed with caution and deliberation in opening a training school. We are endeavoring to do so, and do not even propose to have a "school"; only a "class," if we can get suitable young men for pupils.

As to the Doshisha, Mr. Kozaki gave up the vernacular department and opening and frankly left the way open for us to have such a class as we contemplate. What Mr. Yokoi will do we do not know, but there is yet no indication that he intends to open the vernacular theological department again. Unless he does, there seems to be no danger of conflict between us and the Doshisha, for the men whom we invite could not enter the present Doshisha theological department.

It would seem wise for the Doshisha to discontinue theological teaching entirely and use its funds for the college department where there must be great need of all the funds that can be obtained, and to abandon theological

teaching to us until the churches are able to take it up, but whether they will see it as I do I know. until, however, the Doshisha re-opens its vernacular theological department. there seems to be no more danger of friction between us and them than between the Moody Institute and the Chicago Seminary. If the Doshisha does reopen and push its vernacular theol. department, that will very likely stop our proposed class, and in any case it is a problem whether there will furnish in the churches any number of young men who wish such a training as we offer. If there are none, of course we shall have no class; if there are some of the right kind desirous of it it seems to be our duty to give them such training, and not to wait indefinitely to see what the Doshisha may be pleased to do.

Yours truly

D. W. Learned

Kyoto, July 25, 1879

J. L. B.
Rec'd 9-9-97
Ans'd 10-9-97

Karuizawa, Japan. Aug. 12, 1897

Rev. J. L. Barton, D. D.

Dear Sir,

Your favor of July 8th was duly received, and we are all glad to hear of so many as likely to come back to Japan this fall, and also to hear of Mrs McLaughlin's probable appointment.

Mr. Learned and I, with Miss Case and Pannelee, are spending August at this summer resort which is resorted to chiefly by missionaries. It is about thirty miles from Maebashi and is 3.000 feet higher. The elevation, fine air, and beautiful scenery make it the most delightful place for summer that I have seen in Japan.

On the way here I met Mr. Kozaki. He is traveling about among the churches on a preaching tour, and I think he is doing good work. This fall he expects to rebuild down in Kyoto and begin a new church. He says the expenses of the Doshisha for the coming year will be 5.000 yen in excess of their income. It is no wonder then that Mr Yokoi is making friendly overtures.

Dr. Ashmore is spending the summer here and I intend to call on him shortly. It seems to me that his article on Sermons from the Dakhish in the Baptist missionary Review was exceedingly unfair.

Yours truly

D. W. Learned

Kyoto, Aug. 12, '97

I L B
9-7-97
1-3

Kanazawa, Aug. 17. 1897.

Rev. J. L. Barton, D. D.

Dear sir.

Your favor of July 21 is just received. I am sorry, but not surprised, to hear of this Sunrise resignation.

Others will no doubt inform you of the election of new trustees for the Doshisha and of Mr. Nijigawa's resignation. You need not be informed as to Mr. Ukita's character, and of the others Mr. Yoshida has not for years pretended to be a Christian, and Mr. Omishi - if he is one at all - is one of a very radical unitarian kind. Both in the Trustees and in the Faculty now earnest evangelical Christians are almost wholly wanting, and it is hard to tell whether of the others the men are non-Christians or are Christians of the Ukita-Yokoi kind. It seems to be more and more plain that we have no reason whatever to hope for a return of the school to its original character or to such a platform as we could accept to work on, and that we are right in going on and making our plans for work without any reference to its existence so far as co-operation is concerned.

I have had some talk with one of the Baptist ministers who regards me as one of an extreme conservative theologically inclined, mentioning Mr. Albrecht in particular. No doubt to extreme conservatives (such as the Southern Presbyterians and some of the Baptists), several of us must seem altogether too "advanced"; and there is probably no use in arguing with them about it, as some of our number no doubt regard them as altogether too conservative. I think that you at least will need no defense of the Christianity of such a man as Mr. Albrecht. But if we should now return to the Doshisha to work under Yokoi, Ukita, Yoshida &c., and a colleague with Onishi, Abe etc., I think we should be justly open to severe criticism as willing to fellowship any most radical and extreme views which chose to take the name of Christian, and we could not justify ourselves by saying that we were in an department only, for it is impossible to divide the Doshisha into water-tight compartments and make an earnestly Christian while another is secular.

Mrs. Learned and I are getting great benefit from this good mountain air.

Yours truly

D. W. Learned

10-6-97
21

Kyoto, Japan. Sept. 11, 1897.

Rev. J. L. Barton, D.D.

Dear sir,

We have just returned from our vacation rest in Karuizawa, and feel that it has done us a great deal of good. The air of that elevated plain (3000 feet above the sea) seems to have exactly agreed with Mrs. Learned.

We are all exceedingly grieved and distressed at the very serious illness of Helen Davis who is very sick with typhoid fever at the camp on the mountain. She is a dear child, and it will be a very great sorrow to us all if she is taken away. Dwight Davis has the same disease, but the symptoms are more favorable in his case.

Mrs Colby has arrived in Japan, and Mr. Colby and family are here.

Yours very truly

D. W. Learned

Kyoto, Sept. 11, '97 S+

10-9-97
21

381

Kyoto, Japan. Sept. 17, 1897

Rev. J. L. Barton, D. D.

Dear Sir,

Your favor of Aug. 11 is received.

In regard to your apprehension of possible irritation given to the Japanese by our opening a training-class, I would say that I know of no reason for supposing that it would irritate them, as Mr. Kozaki's expressly discontinued the vernacular department in theology (which is all that our proposed class would come into competition with), and the new administration has made no announcement (so far as I have heard) of any intention of resuming it. No doubt some of the Japanese are irritated by missionaries continuing in the country and doing Christian work not under Japanese control, but I think that teaching evangelists would not irritate them any more than any other part of our work.

We greatly enjoyed having Dr. and Mrs. Hyde as near neighbors for a week at Karuizawa, and are hoping to have a visit from them here before long.

We do not plan to open our training-

class till a month or so from now. We do not know yet how many students there are likely to be, but the number of applicants give reason to hope that there will be enough to justify us in opening the class.

Of course we do not expect many; the theological School of all the united (or associated) Presbyterian missions expects to have only five or six new pupils entering this fall, and we may well be content with an equal number.

Word from Hsi'anfu this morning indicates that both Helen and Dwight Davis are doing well.

Mr. Allchin (also on Hsi'anfu) has the same fever, but mildly. Yet both the Davises and Allchins will be detained by it on the mountains, at least, for several weeks.

Mr. Lacy has resided in the house built by Dr. Keene.

Yours very truly

D. W. Learned

Kyoto, Sept. 17, '97.

J. L. B.
Rec'd 9-25-97
Ans'd 19

Kyoto, Japan, Sept. 29, 1897.

Rev. J. H. Barton, D. D.,

Dear Sir,

Yours favor of Aug. 27 came just too late to be acknowledged in the last mail. We shall be very glad to see Dr. Smith as he passes through Japan, and hope he will be able to stop long enough to see something of the work. Dr. Hyde is expected here to-morrow.

I have just had the privilege of visiting the Hiroki church at Ayabe (55 miles west of here, in a valley among the mountains) in their communion service, and of baptizing two persons. The church has no pastor, but there is a most hitchi church-building, and a Bible-woman is doing good work. The deacon is a teacher in the public school. It so happened that I was there just in time to attend the first Christian funeral in that valley, - that of an aged farmer.

We are greatly afflicted with illness, and the mission has had no such experience before. On the mountain Mr. Allchin and Helen and Dwight Davis, and at the hospital Miss

Burbick and Lewis Davis, - all with the same
beer; and the doctor fears there may be
more to follow. Helen seemed to be out the
point of death a few days ago. but there
is more hope now. The others are doing as well
as could be expected.

Miss Wainwright has arrived, and has
removed to Okayama to live with Miss Adams.
We treasure the pencils and Miss Bagg
have also arrived.

Yours truly
D. W. Learned

Kyoto, Sept. 29, 97

J. L. B.
Rec'd. 11-12-97
Ans'd. 19

Kyoto, Japan. Oct. 19, 1897

Rev. J. L. Barton, D. D

Dear sir.

Your favor of Sept. 1 must have been detained somewhere, for it did not get here till Oct. 11, after the arrival of several of the people whose prospective sailing you announced. We are sorry to hear that the Stimsons do not think it best to go to Tottori (though I half wonder at it), for the Bartletts need associates, and it is not easy to decide what other place will be best for the Stimsons, but we will do the best we can. I am sorry to hear (indirectly) that Mr. Sidney Gulick regards himself as not well fitted for general work, and as preferring to engage in some "sociological" or special work. When he arrives we can soon arrange with him, and if he does not go to Matsuyama, that may be the place for the Stimsons. We are glad to see Mr. Clark back and to hear of Mrs McCandliss' arrival. The illness with which we have been so greatly afflicted this fall has of course interfered considerably with our work. Mr. Allchin and Mrs Gulick have been (and still are) ill; Dr. Davis has

Kyoto, Sept. 29 '97

had so much care and burden with his two sick children that he will need a good rest after they really get well; our lady & mother has been constantly occupied in the ministry the Davises and one man & another in ministry in the care of Mr. Allchin; Mrs. Barden has lent a hand with the care of Dwight Davis since he was able to be moved down to her home; and others ladies have given much time and strength to the care of Mrs Bullock and Stanley Allchin.

We rejoice that Mr. Allchin is at last able to be moved down to the infirmary here, which will make the care of him lighter, and we hope that his improvement will continue so that in a week or ten days more he can be taken home. We hope too that Mrs Bullock may be able to leave the infirmary before very long, though she is still far from well. Dwight Davis is convalescing nicely, Stanley Allchin is to come out of the hospital to-day, and the news from Helen Davis is encouraging, though I fear the Davises will be disturbed in the mountain for some little time yet.

We expect to open our new training class to-morrow, though the students will not all be here so soon, and though Dr. Davis of course can do no work in it

yet. We use the Baines – Albrecht hams, which will very nicely accommodate the students and will give very good class rooms. I consulted Mr. Yokai about this use of it, and he assented very readily. Dr. Davis will teach the various branches of theology, Mr. Curtis will teach English and music, and I shall teach the Bible, besides which Dr. Gordon, we expect, will teach homiletics and perhaps other branches. We hope to make practical work prominent in the curriculum.

Last Sunday I had the pleasure of assisting the Yushima church in their communion service, and of baptizing five children.

Yours truly

D. W. Learned

Kyoto, Oct. 19, 97

L. B.
Rec'd 11-23-97
Ans'd 12-1-97

Kyoto, Japan. Oct. 27, 1897.

Rev. J. L. Barton, D. D.,

Dear sir,

By the last steamer we were glad to welcome the Sidney Bulichs and Stanfords back to Japan. We seem to have not succeeded very well in our advice as to their location, and it looks as if both families would go to different places from those recommended. I am sorry that Mr. Bulich is not inclined to "general", touring work. He feels that Mrs Bulich ought not to be left alone, and thinks that he is not fitted for that kind of work. I think very likely also it may be that he desires to have a work of his own, independent of the Kumi-ai churches. There seems to be quite a high tendency in that direction in the mission, as we have our high training school just begun here, Dr. Gordon has the Aoyama, Mr. Berry is about opening a city chapel of his own, Mr Allchin has his interpretation-Lecture work, Dr. Pierce the Theological Review, etc. It seems to be a natural result of our relations (or want of relations) with the Kumi-ai churches, but it would be a great loss if "general", touring work among the high country churches should be given up. (Of course some of those whom I have mentioned are giving part of their time to

this work.) I regret therefore that Mr. Gulick, with all his ability, does not feel called to such work, though no doubt he will work more heartily in a work of his own.

Last week we opened our high training school. As all the men of the station were out of town except Mr. Curtis and me, and as the students had not yet all come in, we attempted nothing but a very simple opening service. While Dr. Davis is detained by Helen's illness (and it seems as if he would need a good rest after she gets well before beginning work) Dr. Gordon kindly gives us hour a day. It is very fortunate for us that the Albrecht house is available, as it gives us convenient and pleasant quarters at no expense. We take pleasure in differing from the Doshisha even in little things, and so - for instance - instead of morning prayers we have evening devotions at 5 o'clock. It seems like getting away from an iceberg to be separate from the Doshisha of recent years, and apart from that there are decided advantages in having the theological class by itself and not a part of a large school of small boys.

I understand that the Doshisha has now less than 250 students, nearly all living in the lowest department. The Science School is closed, and I hear that

the political law school is to be closed when the one student now there graduates at the end of this term. One of the Bow students in the Theol. Dept is going to the Presbyterian missionary here (the Doctor) to get some orthodox instruction to counterbalance what he gets in the Bachisha. Mr. Bagy comes to our English religious services, but we see otherwise almost nothing of that family.

I am very glad to say that the doctor pronounces Helen Davis out of danger. It is a great joy to us that she has survived this terrible siege. Mr. Allchin is convalescing [illegible] in the infirmary and expects to go home in a few days. Mrs Bulich had a relapse and was quite ill for a few days, but is improving now.

Today a pastor is ordained in the church at Hikone on the shore of Lake Biwa.

Yours truly

D. W. Learned

Kyoto, Oct. 27, '97 5+

J. L. B.
Rec'd 11-24-97
Ans'd 12-1-

Kyoto, Japan. Nov. 3, 1897

Rev. J. L. Barton, D. D.

Dear Sir:

Your favor of Oct. 5 was received by the last mail.

We are all eager for the next mail and for news as to the meeting at New Haven. I quite agree with you that the Board can do nothing to aid us by any action in the form of a vote. Our problems must be worked out in time with prayer and patience. I may say that I do not myself expect that we shall ever go back into the Doshisha, though it would be a great comfort to us and a help, if that school were in such a condition that we could work in alliance with it from outside.

Our little training school opens well; we have quite as many pupils as I expected; and we have some men of good ability and great earnestness in it. Everything so far has gone very well indeed, and we have great reason to hope that this may prove to be a permanent & useful work.

Mr. Allchin has left the hospital and is at our house for a week before returning to his home. Mrs. Gulick is gaining slowly, but is still weak. The Davises hope to move down from the mountains on

the 9th.

I enclose the annual medical report for the mission. You will hardly be surprised that it is higher than usual. You will notice that if it had not been for three cases of fever, the sum would have been unusually small.

Yours truly

D. W. Seagrave

Medical Bills - Oct 1, 1896 - Nov. 1, 1897

M. Allchin	124	28
Dr. Atkinson	15	08
Dr. De Board.	8	60
Dr. Davis	175	
Dr. Gordon	6	75
Dr. Gulick	1	60
M. Leonard	14	28
M. Reiter	10	70
M. Rowland	21	34
	377	56
Mrs L. L. Brown	15	
Mrs Gulick	63	
Mrs Harwood	14	24
Mrs Parmelee	22	20
	492	00

D. W. Leonard Sec.

Kyoto, Nov. 3, '97

Medical charges

Rec'd
Ans'd

J. L. B.
Rec'd 12-11-97
Ans'd 11

J. L. B.
Personal

Kyoto. Japan. Nov 17. 1897

Rev. J. L. Barton. D. D.

Dear sir.

Very many thanks for the New Haven papers which, I suppose, we owe to your kindness. It appears from the letters we received that Dr. Gannon was likely to be the new president. If he is elected, I am glad to have had the pleasure of knowing him as a teacher in the school where I prepared for a college, and where he was very popular with the boys.

Our new school now has a name and a head. It is to be called the Fukuin Gakkwan ("Gospel School"), and we hope it will always be true to the name. The head, I need hardly say, is Dr. Davis, whom we rejoice to have with us at last after his long detention by the children's illness in the mountains. The school we love bulks on but expectations or hopes, and it is a great pleasure to have a part in it.

I hear that some people in America are surprised that we should put it so near the Doshisha. I had not supposed that the influence of the Doshisha was like a contagion which could be escaped by local separation of a few miles, and if our students can not safely venture within 40 rods of that

Kyoto, Nov. 3, '97

Medical charges

Rec'd
Ans'd

J. L. B.
Rec'd 12-11-97
Ans'd 11

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Personal

Kyoto. Japan. Nov 17. 1897

Rev. J. L. Barton, D. D.

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institution, our influence over them would seem to be rather weak. I need hardly point out that in Osaka they would be exposed to the anti-missionary influence of M. Myagawa; in Kobe (until recently) they would have been exposed to M. Ebina's influence; in Okayama they would have had to meet M. Abe; and it would be hard to find a place where they could be guaranteed against undesirable influences for any length of time. I need not mention, either, that only in Kyoto is there a sufficient force of our mission to undertake this work in addition to regular station duties; that only here is there a building well adapted to the purpose — to be had without cost; and that Kyoto is a natural place for permanent educational work.

I am greatly pleased to hear that the C. L. Buchtel and Stanford have agreed to go together to Matsuyama. This seems likely to be a very happy arrangement in every way, and the only regret is that the Bartletts are left alone at Tottori. As the Allchins plan to leave Osaka in June a year or two, it seems likely that our mission will soon have no man there for general work, which is perhaps a wise thing in view of our reduced forces and the strong independent spirit of the Osaka churches.

We rejoice in the arrival of M and Mrs. Albrecht

and miss Daniels last week. It is curious how many of the newly returned families are afflicted with little children among their children since their arrival, - the Newells, Clarks, and Albrechts all having come such illness among their children.

The work at the preaching place opened in our part of the city last spring is to be pushed with new vigor. The kindergarten, of which miss Learned has the oversight, is exceedingly flourishing. Last Saturday evening we had a gathering of the parents of the children, at which the preacher (one of the little class which we had here last year) and two of our theological students made addresses.

Last Sunday I had the pleasure of visiting the Bashiyo church here in their communion service, and the week before of doing the same in the Hirabi church at Hachiman, across the Sumida, where another of last year's little class is working.

Mr. Lay will no doubt have given information of his work at the new preaching place which he has just opened at the very heart of the city, where Mr. Curtis also has his night school

Yours truly

Dwight W. Learned

Kyoto, Nov. 17, 9

To Messrs. Okada, Tazoe & Noda, Trustees.

Gentlemen,

Last year, when I conferred with you in regard to the Kumamoto houses, you declared most earnestly that you wd return to the Am. Bd the money received for the land & houses. Inasmuch as the land was bought & the houses were built by the Am. Bd with its money for residences for its missionaries, who taught in your schools without pay, this was certainly the duty of honorable gentlemen.

I then said that if would return the money according to your promise, the Bd wd make the Girls' school a free gift of ¥ 500.

Or, if you wd say that you believed it to be reasonable & right for us to pay the debt which you had used this property to incur (a debt for the school not for the missionaries), we wd pay that to the extent of ¥ 1,000. if you wd repay to us the remainder of the money received from the sale of the property.

Or, finally, you might yourselves decide what was right and might pay us whatever seemed to you just.

More than a year has now passed, and you have done no one of these things, although you have the money in the bank.

Unless I hear from you before the end of next month I shall be compelled to think that you intend to repay nothing, and that your promise to honorably return the money was only intended to deceive me. I shall then feel free to publish this report both in America & Japan.

Nov. 4, 1897 D. W. Learned

Kyoto Nov. 1897

J. L. B.
Rec'd 12-11-97
Ans'd 11

Kyoto, Japan, Nov. 19. 1897.

Rev. J. L. Barton, D. D.

Dear Sir.

Your favor of Oct. 21 is just at hand, and we are very glad to hear so good news from the annual meeting.

Mr. Pettee, on returning from Kyushu, strongly urged me to write a letter to the Kumamoto Christians in regard to the property there, thinking it might help them to come to some action. I do not myself expect much from it, but it seemed that it would be wrong not to comply with such a request; accordingly I have sent a letter, a copy of which I enclose. I should add that there are two who are addressed believed to desire that it be sent to them, that it might help them in moving the two men who control the many

Dr. Soper, chairman of the mission's evangelistic committee, will no doubt write to you of the meeting which that committee held yesterday with the committee of Sohmei in regard to the relations of the churches and the mission. It was only a preliminary meeting yesterday, but Dr. Soper thinks it promised good results in open-

ning the way to better relations

Yours truly

D. W. Learned.

Kyoto, Nov. 19, '97 St

J. L. B.
Rec'd 12-21-97
Ans'd 23

American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

Dec. 1. 1897

Rev. J. L. Barton, D. D.

Dear sir,

Since my last letter we have had the pleasure of seeing Dr. Taylor with us at our station Thanksgiving dinner, and of hearing his assurance that Helen Davis' condition is not dangerous. Dr. Barton spent his Thanksgiving vacation in the country visiting, and Mrs Barnes did the same, staying in our field.

There is nothing new to report here. Our work goes on steadily and with constant pleasure, but there is nothing very eventful or startling to record.

One very pleasant thing about our new school, the Doshisha Bakkwan is that it is so much like a family. It is a great help towards this end that we have the use of the house formerly occupied by Mr. Davis, and later by Mr. Albrecht. The sitting-room, which Mr. Ellis no doubt remembers, and where the Deputation once or twice met the students, makes a delightful class-room, and for such a class it is better than a more formal and scholastic lecture-room. We use each

ening there a little library of useful books in Japanese Christian literature, which the students can use at any time.

It would add to the attraction of the room if we had two or three pictures to hang on the walls, either of scenes in Palestine or of such heads as Luther, or such as "Christ among the Doctors". We could pay for these or loan, but cannot well collect them at this distance. If you or some one of the friends had time to get these, loan or give to be sent to us in the shipment which I presume will soon be made, it would add much to our class room, and the favor would be very highly appreciated.

It is a pleasure to teach a class which wants all the Bible it can get. This class have discovered that a part of their weekly holiday is taken by another session in the Bible under Dr. Gordon. I may add that it is a comfort to have Dr. Gordon teaching the prophets rather than Mr. Yuasa.

Yours truly

D. W. Learned

Dr. Davis is now ill with some sort of a fever, thought to be rheumatic, but not yet certain

J. L. B.
Rec'd 1-24-98
Ans'd 2-16

Kyoto, Japan. Dec 25, 1897

Rev. J. L. Barton D. D.

Dear sir,

Your favor of Nov. 19 was duly received with the enclosed appropriations. I cannot say that we enjoy the continued reduction of our salaries. What we could get along on for a year or two becomes uncomfortably small when continued year after year. All prices have risen so that we have lost the advantage which we had for a time in the depreciation of silver, and the new Japanese tariff which is expected to come into operation in the course of the coming year will also raise the cost of all imported things. Still we recognize that the Committee have done the best they could.

As to the way of counting teachers salaries, we wish always to reckon them as part of the "personals", and only put them into the "general" estimates two years ago in accordance with what we understood to be the directions sent us in the new blanks from Boston.

As to the children's allowances, it is easy enough to explain why we have not followed the hand-book, — because the allowance given there did not seem to us to be enough. Even the be-

ginning of the mission $100. was the allowance for children under 7, and it was never found too much. When the new hand-book was received the matter was carefully considered in our annual mission meeting, and it seemed to plain that the reduction would press severely on the families where there were several little children that we asked permission to continue at the old rate. No direct answer was received to this request as I know (I was not receiving them), but our estimates for salaries were granted as asked including the old allowances, so we took this for an affirmative answer. There is no doubt about the needs of the mission; it is for the Committee to decide whether or not the needs of the mission can be granted.

I enclose a list of all the living children of the present members of the mission and will hereafter report all arrivals of missionaries returning to Japan. I had instructed that it was the duty of each person to report his own arrival, but it will make it surer if the receiving also reports arrivals.

We are very glad to hear of Miss Gordon's safe arrival.

The blanks have recently proceeded to their station at Miyazaki, after being long detained at Osaka by the illness of their children. Mrs McLandrich had already gone there, with Miss Bozard as guide.

I presume you received an annual report last summer, though you forgot to make mention of it. I shall be glad, if you have any suggestions to make in regard to the next one, that you would do so, as it is necessary to begin work on it early in the spring.

As it takes a long time to get any English printing done here, and as little work comparatively is done during the heat of summer, the annual report in fact covers only the time from September to April. It has occurred to me that it might be printed during the summer and thus be made to cover the whole working year, — September to July — and also contain as much of the report of the annual meeting as is desirable to publish. In this way it would not reach you till September and would of course be too late to be of any use to you in preparing your annual Survey, but I have a suspicion that you do not make much use of it any way for that purpose, as you are fully in

forms of the work of the mission during the year by correspondence. But I may be wrong in this. Please let me know whether this change of time would be inconvenient to you, and also whether you have any changes to suggest in the form of the report.

I hope no one in America will encourage Mr Ogale to undertake any such independent work among the Ainu as you mention. Mr Bachelor of the C.M.S. has given his life to that work, and it would almost certainly be more of a hindrance than a help to have such an independent work begun there.

We have just closed the first term of the Sunday School. The opening of this work so far has been exceedingly encouraging and interesting, and we certainly have reason to rejoice in the students who have come to us.

Miss Bullock is still in the hospital, and is slowly gaining. She has had the longest time of all the four patients.

Addison Bullock goes as far as Honolulu on his way to America on this steamer

With the compliments of the season

Yours truly D. W. Learned

Kyoto, Dec. 25, '97

J. L. B.
Rec'd 1-24-98
Ans'd 21

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Kyoto, Japan, Dec. 24, 1897.

Rev. J. L. Barton, D. D.

Dear sir,

The Committee ad Interim has voted to ask the Financial Committee for permision to use $ 350. of surplus balances of appropriations for the general work in 1897 (if there be as much) to finish the payments to Mr. Better for the rebuilding of the Okayama house.

Yours truly

D. W. Learned Sec.

As you may perhaps remember, the house stood on public land and finally had to be removed. This is now the only mission house in Okayama. It was bought back from the Prefecture and moved to a lot adjoining the orphan asylum. It is held by us by the orphan asylum with a written promise that it is to be used by us free of rent as long as needed for the residence of missionaries. The Board made no grant for the expense of rebuilding, which was quite large, but allowed us to use the proceeds of the sale of a piece of land in Niigata as far as it went. Mr. Better himself advanced the remainder. It is of course understood that he will be refunded,

and it is desirable that it be done before he returns to the United States. Such payment, too, will be economy in stopping the interest which is being paid him. It can in time be gradually repaid, partially, out of the regular Home Fund, but that fund was not calculated on such a scale as to provide for buying homes, and it is being heavily drawn on just now to make needed repairs in houses for missionaries who have recently returned to Japan.

It is not likely that there will be as much as $ 35c. of unused balances this year, but there is almost always a little, and we should like permission to use as much as there is up to $ 35c.

D. W. S.

Kyoto, Dec. 25, 1917

Ans'd
Rec'd
J. L. B.

J. L. B.
Rec'd. 1-24-98
Ans'd

Kyoto, Japan, Dec. 27, 1897

Rev. J. L. Barton, D. D.

Dear sir,

Your favor of Dec. 1 was received on the 26th, just too late to be acknowledged in the last mail (as I thought, but not so in fact.)

The number of students in our Dokuin Gakkwan (Gospel School) is seven, with one more expected in a day or two. (The Doshisha theol. Dept has five in all.) Hitherto all the teaching has been done by us foreigners, but it is necessary to have a Japanese assistant for some work, and we have just secured Mr. Morita (of course not Bp. Morita) who has been preaching in the Kumamoto field and who has been set free by the Baptist missions, withdrawal from that field.

I replied briefly in my last letter to your enquiry in regard to Mr. Ogaki's plans. Dan and wife are not endorsing them. The field which he proposes to enter is a limited one (there are only a few thousand of the Ainos) and is being well worked by Mr. Batchelor's mission. If the Japanese wished to organize work there with their own money, of course no one would hinder them, but it is quite another thing for one to seek funds from America for such work. It would seem, in any case, to have true reports and

somewhat rival churches planted among that small people. How did the Board's missionaries in the Hawaiian Islands like it when the English church missionaries entered their field? If Mr. Ogaki feels a call to work in the Aino, let him seek some way of fellowship with Mr Birchard.

We are glad to hear of the prospect of securing Miss Burbick is still in the hospital, where she has been more than three months, and is only slowly gaining strength.

Yours truly

D. W. Learned.

In regard to the C. A. I. request for permission to draw upon unused balances at the end of this year, if there any, to repay to Mr Bartlett the $350. which he has spent in the rebuilding of the Okayama mission house, I should have added that we would like to have permission to draw it from either A. B. C. F. M. or Woman's Board funds. The house has always been occupied by Miss Adams, and the W. B. M. has never yet paid anything towards it. It is also now occupied by Miss Wainwright of the W. B. M. I. Now that Mr. Bartlett's family have gone home and he

himself is soon to go, there two ladies will be for a time the only occupants of the house, and thus you see that all the Boards (except that of the Pacific) are interested in it. By means of Mr. Bettes's advancing this many minionaries of three Boards (A.B.C.F.M., W.B.M., & W.B.M.I.) have had a commodious and comfortable and wholesome house, and will continue to have as long as needed. Thus it seems equitable and reasonable that we should be allowed to use any surplus of appropriations left over to settle up this account and get full right to use the house without further expense.

Yours truly
D. W. Lyon Sec.

Kyoto, Dec. 27, '97

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JAPAN MISSION OF THE AMERICAN BOARD.

Secretary and Treasurer:
DWIGHT W. LEARNED.

1-19-98

Kyoto, Dec. 28 1897

Rev. L. L. Strong, D. D.

Dear sir,

By direction of the mission standing committee of the mission I send herewith the consolidated statistics of our work. The Kumi-ai churches of Japan, as you may likely well know, are jealous of their independence, and gather their own statistics, so that all statistics which we can present in regard to the churches are those gathered by the Kumi-ai body. It would be possible, with a considerable expenditure of time to analyze these and make separate statistics for the churches in the field of each mission, but it hardly seems that there would be any advantage in it. It would perhaps afford materials for some comparisons, but without accurate knowledge of all the circumstances such comparisons would almost certainly be misleading. As far as the work of the missionaries is concerned, the facts in regard to each station are shown in the annual reports. The Kumi-ai statistics are gathered in the first part of the year, and cover a calendar year. So the figures that we have are for 1896. Those for 1897 cannot be obtained till next spring.

Yours truly

D. W. Learned Sec.

JAPAN MISSION OF THE AMERICAN BOARD.

Yokohama, Dec. 28 1887.

Rev. R. R. Graves, D. D.

Dear Bro.

By advice of the
Committee on Correspondence with Missionary Societies
I am requested to write you
in regard to the matter of
Union Theological Instruction
in Japan. The Committee
have had the matter under
consideration for some
months, and have
arrived at the conclusion
that the time has
come when

J. L. B.
Rec'd 2-8-98
Ans'd -16-

Kyoto, Jan. 15, 1898.

Rev J. L. Barton, D. D.

Dear sir,

Your favor of Dec. 8 & 11 all came on the 8th. I think we shall be pleased to hear that Mr. Ogaki's plan is likely to be given up. I think it would be a wonder if it had not resulted, if it had succeeded in getting started, in quite as much of a disappointment — to say the least — as that which you speak of in regard to Mr. Yokoi's church at Tokyo. I could not help smiling a little at your suggestion as to what I should do if he should commit sin. I suppose he is just about as likely to do as the students of Harvard are to commit sin in regard to football. I know nothing definitely about the change which has been made in that church, but I presume Mr. Yokoi would say that the money was given to promote Christian work by students, and that he is having it used in the way which he judges most advantageous for that purpose. The fact that Mr. Ebina is at the head of it now would give me more doubt as to its value as a Christian agency than any

change in the form of name. Mr. Bary tells me that the Buhmai (Barbarous) of that district sent a communication to that church on the subject last fall, but that no answer was returned.

Our theological school (Bukuin Gakkwan) begins the new term with three new students, making ten in all, though two of them are special students. I think I have mentioned that Mr. Morita, who has been a teacher in the Kumamoto field, has come as an assistant teacher. He lives in the building with the students. A few days ago a sort of informal opening reception was given at Dr. Davis' house, at which the pastors and evangelists of this vicinity of all denominations were present. The purpose was to bring the school and the students and to closer touch with the pastors and evangelists. It was, I think, a very successful meeting.

The Dohishi theological school had one new pupil this past fall,- a Methodist from Sendai who seems not to have known of the change in the institution. He complained to Mr. Baxter (our Presbyterian brother) last fall of the theology he was getting there, and he has now left the school telling Mr. Baxter his view-point of Christianity had to changed by reason of his instruction there that he could

no longer plan to be a preacher.

Miss Bullock was moved to our house last week after being in the hospital 106 days. Although her case was so very light at first she has had a longer time in bed than any of the others, and I am sorry to say that the expense connected with her illness has been very considerable. The Japanese look upon typhoid fever somewhat as we do upon small pox, and change accordingly for attendance upon a case of it. Miss Bullock is now rapidly improving, and is able to come down stairs a little while every day.

By the way, if any friend of the Board has a type-writer to give away or dispose of cheaply, can't you get it for the use of the mission secretary of this mission? I think, for our study, you would find his letters easier to read if he had one.

Mrs. Sidney Bullock's brother, Mr. Balme Bishop, is due to arrive in Yokohama to-morrow to spend a year or more in Japan in work for the college Y. M. C. A. Yours truly D. M. Sessions

Jan. 15, 98

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JAPAN MISSION OF THE AMERICAN BOARD.

ecretary and Treasurer:
IGHT W. LEARNED.

Kyoto, Jan. 24 1898

Rev. Judson Smith. D. D.

Dear Sir.

It gives me very
r pleasure to assure you that we shall all
you a very hearty welcome to Japan on
way to China. We shall hope you
ll see as much of our work as your time
ll allow.

I shall never forget the careful and
ng instruction you gave us in Mathematics
years ago. I have always regretted that

you were not able to take on class in the Bible, as we hoped you would.

Yours truly

D. W. Deans

L. B.
Rec'd
Ans'd

2-19-98
3-7

Kyoto. Japan. Jan. 24. 1898.

Rev. J. L. Barton, D. D.,

Dear Sir,

Your favors of Dec. 22 and 24 were duly received, and we all thank you very much for your kindness in undertaking to get some pictures for our Theological class. I can assure you that they will be highly appreciated. You are quite right in thinking that we can get them framed here.

I enclose a letter from Mr. Rowland which gives an account of the C. M. S. work for the Ainu, which I think you will be glad to see even apart from its bearing on Mr. Ogata's proposition. Of course the great unwisdom (as it seems to me) of beginning a separate work and organizing a rival church among so small a people would not at all be lessened by his working under the Kumiai Missionary Society. That would in fact render it still more unlikely (if possible) that his work could be allied to the one now being carried on so faithfully there; not to speak of the objections to aiding the Missionary Society with foreign money.

I can assure you that we shall be very glad to

see the Deputation on their way to China, and shall
(one or more)
be delighted to have them stop over a steamer in
Japan. We are arranging to have a letter of welcome
sent to meet them in the name of the mission
(written by the chairman, Dr. Davis), to have M.
Albrecht meet them in Yokohama and attend them
while they are in that part of the country, and
to have the C.A.I. meet them when they reach
Kyoto or Kobe (according as they come by rail or steam-
er). As Dr. Smith was a teacher of mine (in the
same school where Dr. Gamon was teaching) I shall
be especially glad to see him again, and as the
Hopkinses and Whitneys were for a long time next-
door neighbors and intimate friends I shall be
glad to meet Col. Hopkins.

Your letter concerning the W.B.M. appropriations
was received by the last San Francisco mail. As
I see that no provision is made for house rents,
taxes and repairs for the W.B.M. ladies, and as I
suppose it is not the intention that the A.B.C.
F.M. will pay these expenses for the ladies, I
judge that we must advance what is needed
out of the mission house fund and then collect
it from the W.B.M. This seems a very awkward
way, as on the one hand the House Fund will

have to be out of pocket sometimes for a considerable time, and on the other the W. B. M. will have bills which cannot be calculated on in advance coming in to it at the end of the year. If the W. B. M. intends to provide for the houses occupied by its ladies, it seems as if some better way might be found. This plan seems as irrational as for the A. B. C. F. M. funds to pay for evangelistic work done by the ladies during the year, and then living in a bill for it to the W. B. M. Want the W. B. M. in some way provide in advance funds for necessary expenses in the houses occupied by its ladies?

I think I have mentioned that the only pupil who entered the Dahisha theological School last fall has already left it. There are now three students in that department (besides one who is counted with them but is chiefly teaching other studies).

I presume Mr. Bagley will write you of this mail of the necessity that he and his family take a furlough shortly. I need not say how very much we shall miss them both socially and in the work.

Yours truly

D. M. Seamond

Kyoto, Jan. 24, 98

Kyoto, Japan, Dec. 3, 1898.

Rev. J. L. Barton, D. D;

Dear Sir,

Your note of Dec. 31st was duly received, and we shall be glad to do all we can to make the passage of the Deputation through Japan both pleasant and hospitable.

I am sorry to bother you again with the matter of the home expenses of the W. B. M. ladies, but it seems to me it ought not to be left as it is.

In the first place there is nothing to show whether or not the house allowance has been granted. A certain sum is reported for each lady, and this is less than the estimate, but there is nothing to show whether this sum was obtained by making a reduction in the salary (as the P. C. did with the A. B. C. F. M. missionaries), or by striking off the allowance for house. I would respectfully submit that this seems unbusinesslike and hardly courteous.

Assuming, what I suppose to be the fact, that the reduced sum is explained by the omission of the house allowance, I would respectfully but urgently inquire what the W. B. M. expects its

ladies to do in regard to house repairs, rents, and taxes. Is the A. B. C. F. M. treasury to meet these expenses? Is the W. B. M. ready to say that it will pay whatever is found necessary for these purposes in the course of the year, or is some one to advance the money during the year and run the chance of being repaid by the W. B. M., and if so who is to bear this risk? For example, here is Miss Judson just returned, who - it is probable - will make a home with Miss McLandrich in Niigazaki. Is the W. B. M. willing to pay its share of the expense of renting and fitting up a house for these ladies (a Japanese house generally needs quite a little fitting up to fit for a foreigner's occupancy), and can we go ahead and prepare a home for them use in the confidence that the W. B. M. will meet its share of the expense, or must we first apply to the W. B. M. for a special grant.

I don't want to be unduly persistent in this matter, but it seems to me that the W. B. M. owes it to us to define what their intentions are, and ought not to leave the matter in this way.

Miss Judson arrived by the last steamer, getting to Yokohama on Jan. 25. The voyage was a very rough one, and the ship had to lie to for a time as she did when you went home on her, but I hear that Miss Judson is looking very well. I presume she will proceed speedily to Miyazaki where she will be eagerly welcomed.

Dom Letter announcing the appropriations for 1898 seemed to speak of the Reserve Fund as somewhat of a luxury which could be dispensed with in a time of retrenchment, though I am not sure whether you were speaking for yourself or for the Prudential Committee. May I then point out that, although you urge us to escort the coming Deputation through Japan we should have no money to pay such expenses with (unless out of our own reduced salaries) if it was not for the Reserve Fund. This of course is not an enormous sum, but it is an example of needs which cannot be foreseen and estimated for a year in advance, and which the Prudential Committee would not care to make a special grant for. It is easier to pare off a few dollars from our estimates (closely made as they are) and have a little fund for special needs than to do without one.

I hope you will get from the Presbyterian Board a copy of Mr. Speer's printed Report on the Japan Mission. It is exceedingly valuable.

Yours truly

D. W. Learned

Rev J. H. Barton. Sec.

Dear Sir.

The Committee on Interim has voted to ask permission for Mr. Long and family to return at once to the United States for medical reasons.

Yours truly

D. W. Learned Sec.

Kyoto. Feb. 3. 1898

Kyoto, Feb. 3, '98

3-7-98

Kyoto, Japan Dec. 4. 1898.

Rev J. L. Barton. D. D.,

Dear sir,

Your letter of Jan. 7th, with the W. B. M. I. appropriations for 1898 has just been received.

Yours truly

D. W. Learned

Secretary Speer's report on Japan to the Presbyterian Board is a very careful and thorough document, and has the advantage of not being published, so that he could speak out bluntly. A large part of it applies to our mission and the policy which he recommends seems to be very much the same as that which our mission is now following. I notice with interest that he speaks of the importance of having a theological training school under mission control.

Kyoto, Japan. 4, 58

3-7-98

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Kyoto, Japan, Dec. 12, 1898

Rev. J. L. Barton, D. D.

Dear Sir,

Among the minor estimates for 1898 was the item of $ 550. for woman's evangelistic work in Koh station.

In the appropriations of the woman's Boards no mention is made of this item. As the woman's Boards favor us with no explanation of their action we do not know whether this omission is due to oversight or to design.

In either case the Committee ad Interim endorses the request of the Koh Station that it be granted. In view of the great amount of evangelistic work done by Miss Barnes and Dudley of that station the omission of this item is extremely embarrassing, and it seems especially strange since other stations have theirs granted in full.

Yours truly

D. W. Learned Sec.

Kyoto, Feb. 12, '98

3-7-98 Kyoto, Japan, Feb. 12, 1898.

Rev. J. A. Barton, D. D.

Dear Sir,

I have to report an addition to the list of children of the mission which I sent you not very long ago:-

Horatio Newell born Feb. 5, '98,

I hear that Mrs Jordan has gone on to Miyazaki, where she will receive a very hearty welcome. We are all glad that the blanks are not to be alone in that remote part of the country, and who that Mrs Barnabish is not to be the only single lady there.

Since writing to you I have heard in a roundabout way that one of the ladies of the W. B. M. has received word from that organization that if the ladies have rents to pay on their homes, they are to apply to it for funds. This way of doing business seems to indicate that resources of the A. B. C. F. M. and of the mission are of small account in the eyes of the W. B. M. In accordance with what seems to be its purpose I have instructed the annual station treasurers not to pay repairs or rents to W. B. M. ladies out of the mission funds.

Dr. Gordon has probably written to you that on account of some criticism of the proposed agreement with the Kumi-ai churches it has seemed best to defer the matter until it can be discussed in mission meeting. Some object to the mission's playing staff to connect with the Kumi-ai churches lest it be interpreted by them as giving them some authority over the mission work. Practically I suppose every one is in the habit of conferring with such individual laymen as seem able to give valuable advice, but very few would like to be bound to confer with some official layman as a sort of bishop.

Yours truly

D. W. Learned

Kyoto, Dec. 12, '98

3-7-98
7

Kyoto, Feb. 12, 1898.

Dear Dr. Barton,

There seems to be some mistake somewhere in regard to the woman's Boards' appropriations. Last year the item for Kyoto woman's evangelistic work and the item for home expenses for the W. B. M. I. was dropped and no explanation given except in reply to inquiry from her.

This year the items for Kobe woman's evangelistic and miscellaneous and for Maebashi woman's miscellaneous have been dropped without a word of explanation. Apparently no one is responsible for answering the mission's requests so far as concerns the ladies. And though a statement has finally been made by the W. B. M. I. this year in regard to the matter of home expenses, it is sent to a private number of the mission.

It seems desirable that, if possible, some more definite arrangement be made in these matters.

I beg as well to assure you that the request for ¥ 20. for woman's miscellaneous for Maebashi will be repeated. Some time D. V. Learned

Kyoto, Feb. 12, '98

3-19-98
19

401

Kyoto, Japan, Dec. 22, 1898.

Rev. J. L. Barton, D.D.

Dear Sir,

Your favor of Jan. 20th was received via Vancouver on the 14th. Your suggestion as to asking the Japanese Missionary Society to take charge of all churches deserves and will receive careful attention. The matter of self-support will undoubtedly receive attention at our next mission meeting. The classified accounts for last year, as I have forwarded them to Tsuda Miyagi, show that the amount expended in 1897 for missing churches in their home expenses was ¥1,849.38. The present is a difficult time to press self-support upon the churches, unless we are willing to have some of them to decay. I don't know that I have seen the fact mentioned anywhere that a very large part of the church members in Japan have been gained from people who were not permanent residents at the places where they were baptized,- as students, officials, etc., and many of those who were comparatively recent have since then moved to other parts of the country. Thus the number who remain in any church is much less than the number who have been baptized and perhaps are still

on its rolls. Some of these members have helped it swell the numbers of the large city churches, not a few have joined no other church and are doing little or nothing to help Christian work, and the country churches are left very weak. I have heard this story over and over again, - that formerly there was a good number of members in this church but that many of them have moved away and few are left.

I am curious to know what Mr. Deming has been writing about the Dahiha. It is curious how he and Dr. Ashmore like to write about our mission, and how far they come from the truth sometimes. I know of no news in regard to the Dahiha, except that the managers have applied to the government for the privileges in regard to conscription which are given to the government schools and to accredited private schools, and have been refused on the ground that the school constitution provides that the morality taught here must be (or is) based on Christianity. Some time ago it was said that these privileges could be had if the school had an endowment of £ 50,000., which was the occasion for the P.C.'s making that promise in regard to which the trustees once wrote you. Then it was found that the Bible must be taken out of the

curriculum, which has been done. Now it is found that all mention of Christianity must be left out of the school's foundations. There seems to be a growing sentiment against allowing any religion in any form in schools for general education (of course it does not apply to theological schools), which may perhaps yet cause serious trouble to all Christian schools (except theological schools) including girls' schools. I hear that the Presbyterian Meiji Gakuin at Tokyo, which has had a long and honorable career, is likely to be closed soon (except its theological department) because of the difficulty of getting students. Mr. Speer recommends that another one be opened in its place, but he does not show how a new one would succeed any better.

The Unitarians have discontinued their magazine and granted a subsidy to the "Cosmos" (Rikugo Zasshi) which is carried on by Mr. Yokoi and his friends. This may serve to indicate about where Mr. Yokoi stands in the religious world. Mr. Kozaki has started a new magazine, called the "New Century". The names of the men associated with him (who represent various denominations) indicate that it will present evangelical doctrines.

We have had the pleasure of a call from Mr.

Fisher, Mrs. S. L. Buchtel's younger brother, who has come to Japan to work for students. I think he will do good work.

Yours truly

D. W. Learned

Kyoto, Feb. 20, '98

3-19-98

Kyoto, Japan, Feb. 22, 1898

Rev. J. L. Barton, D. D.

Dear Sir,

The Committee ad Interim has voted to ask permission to use the undrawn balance of Mr. Cary's teacher's allowance for 1898 in the mission work. The literary work which he was doing with this allowance (the editing of the Theological Review) does not stop with his departure, and there are no other funds provided for it.

It is also requested that the sum asked for woman's evangelistic work in Tokyo be granted. As Miss Denton is free to give her whole time to evangelistic work, and as distances are great there and the expense of getting about is considerable, it is a great pity to leave her without funds for meeting such expense. I might add that there seems to be something lacking somewhere when most of the stations get their evangelistic grants in full, and others get nothing at all.

Yours truly

D. W. Learned Sec.

Kyoto, Feb. 23, '98

3-28-98
31

403

Kyoto, Japan March 3, 1898

Rev J. D. Barton, D. D.

Dear sir.

The result of the recent meeting of the Trustees of the Doshisha has not been published, and there are conflicting reports about it, but Dr. Davis has it directly from Mr. Kozaki that it was voted to take out the article of the school constitution which declares that "Christianity is the foundation of the moral education promoted by this company", and which is declared in another article of the constitution to be "forever unchangeable". The removal of this article and the appropriation of the Harris Science School endowment to the Academical department enable them to obtain for the students of that department the same privileges which the government gives to its own schools of similar grade.

This change of the constitution of course does not of itself change the character of the school, but it shows pretty plainly the purpose of the present management, and ought to be some answer to those who deplored our prompt withdrawal from the school in 1896, or to those who would have had us take it with Mr. Yokoi's propo-

sition in 1898. I need not say that we have no desire to make the Doshisha out as worse than it is, but we are desirous that the friends at home who wonder why we do not compromise with the Doshisha should know just what the tendency of that school is.

Dr. Davis who has learned that the matter of that church in Tokyo (forming Mr. Yokoi's) is to be brought up at the meeting of Sokwai (General Conference) next month, though I don't see what in the world they can do about it. The old church organization (Kumi-ai) has been disclosed and a new one has been formed which is said to have no creed. No doubt Mr. Ebina would describe it as an unsectarian church.

Yours truly

D. C. Greene

Kyoto, Nov. 3, '98

4-4-98
9

404

Kyoto, Japan, March 12, 1898

Rev. J. L. Barton, D. D.

Dear sir,

The committee ad interim has voted to ask for an appropriation of $98.75 for the expenses of Mrs Burlich's illness since the medical bills were sent in last fall. This bill may seem rather a large one, but it must be remembered that her illness lasted a very long time, and that she had to be in the hospital fifteen weeks.

The committee has also voted to renew and repeat the request for an appropriation of $50. for Sapporo woman's miscellaneous. This was included in the regular estimates for 1898, but no answer has come in regard to it; we do not know whether it was omitted from the appropriations by mistake or on purpose. It seems strange that some stations have received their woman's miscellaneous grant in full, while others receive nothing.

Yours truly

D. W. Learned Sec.

Kyoto, Mar. 12, '98

4-4-98
9

Kyoto, Japan. March 12, 1898

Rev J. L. Barton, D. D.

Dear Sir,

May I trouble you to kindly answer the following questions. (1) If a missionary is for a time occupying a larger mission-house than he (or she) needs, is he at liberty to invite some other missionary (or other person) to occupy a part of it free of rent, or should rent be asked from persons who occupy a part of a mission house for a considerable time even when such person's being there is a pleasant companionship to a solitary missionary in a large house. (2) If such rent is received should it be paid in to the mission house-fund, or is the missionary at liberty to use it for his charitable or private mission work (I am sure that no one would use it for his own personal enjoyment) on the ground that the house is entrusted to him to use as he pleases? Both of these are actual questions, and I do not wish to say or do anything in the matter without being sure of your wish in the matter. It may seem to you better to take no notice of such matters.

I regret to say that the prospect is not so

good just now for the Stanfords' going to Matsuyama. The ladies who have lived in the mission house there (which is next door to the girls' school, and which is held by the trustees of that school) have always given a great deal of time to teaching in that school, in fact Miss Harwood is working in the school to the extreme limit of her strength. Thus the trustees have apparently come to feel that they have a right to expect very considerable help from the occupants of that house, and Miss Bennion who began the work there was unlikely gave them reason to feel so. While the Burtchs occupy the house it will not be so embarrassing, as Mrs Burtch's children plainly occupy her time, but if the Stanfords take the house (as has been our plan) there will probably be a strong pressure upon Mrs Stanford to do regular work in the school, whereas she wishes to be free to do evangelistic work. And, as the health of Mrs S. will not endure living in a Japanese house, the difficulty cannot be avoided by the S.'s taking another house. At the present writing it is not quite decided whether to try a conference with the trustees, or to advise the S.'s to wait in Kobe till mission meeting next

the probability of not going to Matsuyama at all. The document given us by the trustees of the school states plainly that we have the use of the premises for thirty years "even though we do not teach in the school", so there is no fear that they would try to prevent us from using the house; it is a question as to keeping friendly relations with them.

Dr. Davis will no doubt write you more fully about the action of the Doshisha trustees as we did not have the exact report of it when the last mail went. Their action seems to be an attempt to ride two horses, - to keep up the name of having a Christian company publishing so as to satisfy the Christian public, while taking away the Christian name from the Academic department sufficiently to satisfy the government. It should not appear that what they have done would satisfy the government, and it certainly does not satisfy the graduates of the school and the Japanese Christian public. The trustees seem to have got into hot water, and they have certainly stirred up a commotion. The graduates in Tokyo are going to meet to-night to protest. It is hoped not to suspect that some of those who

are protesting to regarding an movement by other motives than pure love of vital Christianity, but there is no reason to doubt the motives of most of them. I don't know whether it may possibly result in a reconstruction of the school in the Christian direction, or in a definite separation of the school from the Kumi-ai fellowship, or in patching up of the matter and in a continuance of the old unsatisfactory condition.

Yours truly

D. W. Learned

Kyoto, Mar. 12, 1878

I don't mean to imply that any one is certainly doing either of the things above mentioned or to blame, but the question has been asked me, and I don't wish to answer it without knowing the mind of the Prudential Committee.

We have just heard of the sudden death of Dr. Verbeck, whom I think you met, one of the true veterans of the mission work in Japan.

4-12-98
22

Kyoto, Japan, March 23, 1898.

Rev. J. D. Barton, D. D.

Dear Sir,

To the list of missionary children is to be added the name of Gordon Bartlett, born March 12th.

Mr. Gary and family have just left us, to our very great regret, sailing by way of Naples.

One of the veterans of the missionary body in Japan, Dr. Verbeck, has just passed to his reward. (It occurs to me that this was just before my last letter was written.) In our communion and in our part of the country we did not see much of him as how much opportunity to become personally acquainted with him, but we all feel a sense of loss in his departure. The emperor showed his esteem for him by giving 500 yen towards the expenses of the funeral.

The chief subject continues to be the recent action of the Doshisha trustees, but as Dr. Davis is sure to have been informed as to that, there is no need that I write at length. It is plain, I think, that the trustees are going to stand by their action. Their line of defense is that it was essential to have the government

recognition in order to attract students to the school, that the change amounts to little or nothing in fact, and that it is only carrying out the policy begun by Mr. Kozaki (which is true).

If a man with recognized ability to lead (such as Mr. Miyagawa) were to join the opposition to the trustees it might perhaps compel the trustees to recede or resign, or at least might clearly make a separation between the school and the Kumiai churches. As it is, although the opposition seems to be loud general and earnest, I fear nothing will come of it except the passing of some resolutions and the drawing up of some protests. A meeting of the Christians of this region is to be held this evening on the subject.

In the list of topics published for discussion at the Sokwai (General Conference) meeting in Tokyo next month one is theological education. I don't know with what purpose or hope it was put on the programme, but it will give an opportunity for a definite expression from the Doshisha if the Sokwai is minded to recommend its young men to go elsewhere for theological education, and such a vote might perhaps be not unwelcome to the Doshisha managers as giving them

an excuse for economizing funds by closing up that department. From a Sohmei where M. Miyagawa will be a leading figure it is hard to be imagined that we can get any formal endorsement of a theological school carried on by foreigners. Not unlikely he may lead them to recommend instruction by individual pastors, which is 3 behind the plan which he favors. Possibly, however, the Dochiki people may endeavor to keep the endorsement of the Sohmei for their own school. It will be likely to be an interesting debate.

We are just arranging for a conference & "retreat" a summer school of our workers in this region at our school at the end of next term, - June 15-22.

A week ago last Sunday occurred the first baptism (two persons) at the Kogisho (preaching place which was opened last year in this neighborhood.

Yours truly

D. W. Learned

Kyoto, Mar. 23, 98

11-12-98
22

406

Kyoto, Japan. March 23, 1898

Rev. J. L. Barton, D. D.,

Dear Sir,

The committee ad interim has voted to renew the request for an appropriation of $ 15. for Macbashi woman's miscellaneous fund, which was included in the mission estimates for 1898, but which was omitted from the appropriations without any explanation being given us.

I very much hope that some more satisfactory arrangement may be made about these estimates for the work of the ladies, - as that the A. B. C. F. M. will assume responsibility for them, or that in some way they may be apportioned among the three Woman's Boards so that all will receive equitable treatment.

The committee has also voted to ask for a type-writer for the mission secretary. After reading my writing as much as you have I think you will much appreciate the desirability of the secretary's having one. The committee thought that some one might be willing to give one for this purpose, - even a second-hand

one will be acceptable if not too much worn.

If there does not appear to be a chance of getting one as a gift, it is requested that we be allowed to pay for it with any balances that may perhaps remain of the regular appropriations at the end of this year. If this is permitted, please inform Mr. Smith that he may send us one by the next opportunity

Yours truly

D. W. Seamed Sec.

Augusta, March 23, 58

Y-28-91
30

Kyoto. Japan March 26, 1892

Rev. J. D. Davis, D. D.

Dear sir,

Your favor of Feb. 17 has been duly received, and I was very glad to read what Mr. Fisher said about Mr. Ogata and the faculty of the Seminary. I am pleased to know that the request for a type-writer for the mission meeting (officially sent on by the last mail) is likely to be favorably received, as I think it will be a great convenience both to the mission and to you when the meeting has received it and learned to use it. As I have written to you, there will probably be range enough of this year's regular appropriations enough to pay for it (with consent of the Committee) if there is no other way to get it.

The Hongo church problem has been solved so far as concerns the building, for it was burned up in a great fire a few days ago. Mr. Ebina's own personal effects were destroyed in the same fire. He was attending the Annaka church anniversary at the time, and is said by Mr. Allbeck to have received the news in a very manly manner, and to have delivered a very spiritual address right

Kyoto, March 8, 1888.

afterwards. If only he had a sounder theology and a better balanced mind what a good work he might do.

There is nothing new in the Doshisha question, and the next mail will get to you so soon after this (if not before it) that I will only say that my hope of anything coming of the opposition is growing less and less. It must be remembered that it is heavily handicapped (1) by the lack of any sense of trusteeship among the Japanese (they have only no word for "trustee"; what we call "the trustees" are members of the "company" which owns the school); (2) by the strong misapprehension of most Japanese to admit that foreigners ever had any status in the school except as hired teachers, or that the school has any obligations to foreigners; (3) by the lack of a recognized "leader" among the opposition, no one of them having been a recognized "leader" among the Kumi-ai churches except Mr. Kozaki who is handicapped by his own record.

Yours truly

D. W. Learned

4-28-98
BD

Kyoto. Japan. March 29. 1898

Rev. J. L. Barton. D. D.

Dear sir,

We, the undersigned, beg leave to suggest to the Prudential Committee the desirability and importance that they, as guardians of the Harris Science School Fund, make a public protest against the recent action of the Doshisha trustees whereby the portion of the fund in their hands has been diverted to the academic department of the Doshisha (which has been admitted by Gen. Yokoi to Mr. Oettee), and the Christian name of that department has been annulled in order to gain recognition as a non-religious school from the Educational Department. We need not point out to you that both these acts are in direct contradiction to Mr. Harris' wishes as set forth in his final letter of gift, and in contradiction to the spirit and intention of his original letter, but we would call your attention to the fact that without this Harris fund the trustees could not have met the requirements of the Educational Department and thus would have had no temptation to change the fundamental principles of the school; thus his generosity has become the means of doing just what he would most

have deprecated. Whatever may be the legal rights of the case under the original letter of gift, it seems to us that there has been a most flagrant disregard of Mr. Harris's wishes as indicated from the beginning and set forth most fully in his final letter, and that it would be wrong to let it go unnoticed. Whether or not it is wise to do anything further, we think there can be no question as to the duty of making a protest against this action, and a public protest, such one addressed to the trustees and sent mingly to the president of the Doshisha would very likely never be read by any one but him.

We have spoken of the importance of a public protest from the Committee as guardians of the Harris Fund, in which they seem to us to have a special duty and responsibility; we would not however at all mean to imply that there is not a call for a protest on broader lines. As the Committee represent the constituency of the American Board which built up and so long maintained the Doshisha school, is it not their duty to protest on their behalf against this action which has so vitally changed the character of the school? Has not silence come to be

virtue? Is it not liable to be misunderstood here as signifying that the American givers to the Doshisha are not so much concerned about the Christian character of the school as the opponents of the recent action of the trustees represent them as being? It is no longer a question of keeping quiet or not in regard to the Doshisha; loud and earnest protests are being made by graduates and by local conferences, by religious and secular papers both Japanese and foreign. The question is whether or not the Prudential Committee, or guardians of the Hardy Fund and representatives of the American givers to the school, have or not anything to say on such a matter. If they have any thing to say, now is the time to say it when the public attention is so largely occupied with the subject. At such a time plain and frank speech seems to us to be demanded.

Yours respectfully.

J. D. Davis.
M. L. Gordon
W. L. Curtis.
D. W. Learned

Kyoto, Mar. 29, '98

4-28-98
30

Kyoto. Japan March 31. 1898.

Rev J. D. Barton. D. D

Dear sir.

By this steamer M. Pettee, M. and Mrs. White, and Miss Burlick sail for their furlough.

The controvery about the Doshisha continues. A report of the most important (or rather of all the important) declarations and protests against the action of the Trustees will be made later. It will be of value and encouragement, we trust, in America or showing that this action is disapproved emphatically by the mass of the Kumi-ai preachers and church members. So far I believe no one of the preachers has declined to join in the protest except those who are directly connected with the school.

I imagine however that the trustees are very little concerned about it. They have gained (1) the coveted exemption of their students from the conscription till the age of 28. which will be a great help to them in attracting students (See Speer's able report on Japan seems to have overlooked this point and its bearing on Christian schools), (2) the income of the Harris Seimei school fund

for the academic department, (3) the lame of being independent of foreigners.

It is noteworthy that those who were at the meeting which took this action were largely men who have very recently been elected to the board, which seems to me to show the futility of supposing that a change of men or an enlargement of the board would have done much good two years ago. (It was one of the conditions laid down by the mission for a restoration of relations with the school.

By the way Mr. Ebina, the Hongo church being lamed, has become acting pastor of one of the Presbyterian churches in Tokyo, which seems to show that some of the Presbyterians are not so very much more orthodox than some other people.

We have just had the first "graduation" of children from the kindergarten in our vicinity, nine children entering passing from it to the public school in this ward.

Yours truly

D. W. Learned.

Kyoto. March 31. 1898

Rev. J. D. Davis, D. D

Dear sir.

The committee ad interim has voted to ask the Financial Committee to go still further into the type-writer business by giving us one for the use of the business-agent (D. Atkinson), & allowing us to use any available balances for the purchase of one.

Yours truly

D. W. Learned Sec.

Kyoto, Mar. 31, 98

J. L. B.
Rec'd 5-6-98
Ans'd 17

Kyoto. April 7, 1898.

Rev J. L. Barton. D. D.,

Dear sir,

The last mail brought us the photographs for the new theological school. They came in excellent condition, and we are very much pleased with them, and give you most hearty thanks for them. One of them, "Christ among the Doctors", had already been given to the school by two of the musicians, and as it would be a pity not to use so nice a picture I should like to buy it for my own use if you will kindly let me know the price of it.

Before this reaches you you will have received the letter from our station suggesting to the financial committee the advisability of making a public protest against the recent action of the trustees of the Doshisha. I think we are all of opinion that the committee really ought to go further and institute legal proceedings, but that of course is a grave question. No protest will be likely to have any effect on the trustees, but a public and weighty protest ought

to have some weight with the public and will at least free the Board from the responsibility of tolerating so flagrant a breach of trust

Drs Davis and Gordon are on their way to Tokyo to the meeting of Sokwai. If I knew just what position Mr. Miyagawa will take, I could predict what Sokwai will do. He has resigned from the trustees because of their recent action, but it remains to be seen whether he will be willing to openly antagonize them.

The Kumamoto trustees have made an offer. They have 4,000. yen from the sale of the Boondi property there, and they magnanimously offer to return 1,000 of it on condition that we give them written permission to do whatever they like with the rest! I think I need not say what my answer was

Yours truly,

D. W. Learned.

Later. I hear that Mr. Miyagawa favors some kind of a "compromise" in regard to the Doshisha. You need not expect any positive action from the Sokwai then.

Kyoto, Japan, April 7, 1898

Rev J. L. Barton, D. D.

Dear sir.

The committee at
interim endorses Miss Howe's request to the
W. B. M. I. for a grant (estimated at $ 125.)
to fit up a part of the house which Mr
Hill occupied for the use of the young women
of her Kindergarten Training School.

Yours truly

D. W. Learned Sec.

Kyoto, April 7, '98

L. B.
5-3-98
17

413

Kyoto, Japan, April 13, 1898.

Rev J. L. Barton, D. D.,

Dear Sir,

Referring to the ~~request~~ vote of C. A. I. endorsing Miss Howe's request to the W. B. M. I. for a grant to fit up a part of the home occupied by Mr. Hill for the use of the young women of the Kindergarten Training School, I ought perhaps to add that a strong protest has been sent in by the Osaka station. I presume however that the matter will be decided at Chicago.

As bearing on the matter of the P. C.'s making a public protest against the recent action of the Doshisha Trustees, it is of some interest to see that the Editor of the Japan Mail in the last number asks whether the foreign contributors have made any protest. If the Committee take no public action, it will almost surely encourage the trustees to claim that it is only the missionaries who have made any objection; that the real donors do not care for what has been done. Moreover a strong protest addressed to the Educational Department might

possibly induce them to withdraw their approval of the school, though that is not likely.

Others will write to you of the meeting of the School. I have only heard of his action in regard to the 'Dakota question which seems to have been satisfactory.

Yours truly

D. W. Learned

Kyoto, Apr. 13, '98

J. L. B.
Rec'd
Ans'd 6-7-98

414

Kyoto, Japan. April 18, 1898.

Rev. J. L. Barton, D.D.,

Dear sir,

I have received your favor of March 7, 16, 19. Without doubt there are difficulties in the administration concerning these Woman's Boards, but it is very much to be hoped that some way may be found by which more harmonious action may be had on the estimates, and either all be granted or all be impartially pruned, for the ladies and their work are so closely associated out here, that it is exceedingly unfortunate to have discriminations made between them.

I judge Dr. De Forest did not perhaps fully explain to you the precise nature of the passport question. Last summer one of the "Christian" missionaries of Tokyo on being invited to the Board of fuly festivities replied that he belonged to the Kingdom of Heaven. A week later, when he sent a request through the Legation (in the usual way) for a Japanese passport for travel in the interior, he was told that as he had claimed to be a citizen only of Heaven he must give up his American citizenship if he wished the services of the

American Legation. There was a good deal of correspondence about it in the papers; the missionary claimed that he was discriminated against because of his not caring to attend the 4th of July festivities; and the Legation — I suspect in order to escape that imputation — then made the rule that all applicants for a traveling passport must show their citizenship, which adds much to the bother of getting a passport.

Miss Bradshaw arrived in Yokohama by the last steamer, - April 10.

The action of the Sokwai in regard to the Doshisha was much more vigorous and decided than I had supposed probable in view of Mr. Niijima's desire to make some compromise. As one of those who was present will undoubtedly report it to you, I need not attempt to do it. You will of course understand that the Sokwai has no power to move the trustees, and that the latter are not at all likely to be influenced by this action, but it is good to have the churches dissociated from the school in its present condition. Incidentally

it has been the occasion of younger men's coming to the front in the councils of the churches and displacing (to some extent) the old-time leaders. It was a striking fact that in the Sakurai Mr. Miyagawa's opinion as to the proper course to pursue in regard to the Doshisha had no effect at all. I should not have believed that his influence then could have fallen so low even in our Kanto.

By the way, as Dr. Gulick has no doubt written you, Mr. Miyagawa seems to have been trying to "pull the wool" over your eyes in his letter to you about the Dai Sei school in Osaka.

Yours truly

D. W. Learned

I cannot help thinking how the things in the history of the Doshisha which seemed at the time to be most providential blessings have turned out to be the most unfortunate in its Christian character, - as the coming of the Kumamoto band, the Harris gift, and the gifts which Mr. Neesima could have held in high esteem. I think, by the way,

that there is some danger of attributing the misfortunes of the Daikichi too much to the Kunimoto min. They have indeed had very much to do with them but Mr Yuasa comes from Mr Uemura's old family home, Mr. Abe - who is now perhaps the leading spirit in the school - came from Okayama, and Suzuki Miyachi - who is understood to be the device of the recent victim of the trustees - had nothing to do with Kunimoto.

Kyoto, Apr. 28, '98

1-23-98
C-7

415

Kyoto, Japan. April 27, 1898

Rev. J. L. Barton, D.D.,

Dear sir.

As I believe you have the "Doshisha Year Book" at the Rooms you will no doubt see Pres. Yokoi's defence of the Doshisha in the last number. You will probably notice that he explains the action which the trustees took two years ago, by which they decided to receive further missionary help and yet asked us to continue in the school. Evidently by dismissing us as missionaries and yet continuing us as individuals they hoped both to have our help as teachers and yet pose before the government as not receiving help or subsidies from any missionary society.

By the way, it is interesting now to recall Mr. Kozaki's announcement that the school would be continued in the same principles as always in the light of the promise which he was at that very time secretly making to the government that Christianity should not be taught in the school.

Over the entrance to the Science School is a fine tablet on which was inscribed "School of Science founded by J. N. Harris" etc. I happened to be in the school grounds a few days ago,

for the first time in a long time, I was interested to see that the words "School of Science" had been carefully erased. This is certainly consistent, now that the Harris fund has been appropriated to the academic department and has become a part of the revolution by which Christianity is put out of that department. What we are interested to see is whether the Committee to whom Mr. Harris entrusted the care of his fund is going to good-naturedly quietly submit to this.

As I have heard that the Far East is willing to publish a reply to Mr. Yokoi's article, I have prepared one, fearing lest Mr. Y.'s statements would give a wrong impression to foreigners who may read the Far East, and I enclose a copy.

Yours truly

D. W. Learned

Kyoto, Apr. 27, '98

J. L. B. 6-2-98 Rec'd Ans'd

Kyoto. Japan. May 9. 1898.

Rev. J. L. Barton. D. D.

Dear sir.

Your favor of April 1 and 9 came via Vancouver on the 4th. As newspapers do not come to us that way, we shall not see the Congregationalist to which you refer for some time yet. You also omitted to put in your letter to Mr. Yokoi which you speak of.

I thank Mr. Ellison most heartily for his promised gift of a typewriter for the secretary, and I will endeavor to make good use of it while I continue to hold that office.

We are very much pleased with the attitude which you and the Committee take in regard to the action of the Doshisha trustees. While precipitate or rash action would have been a mistake, there can be no question that at last a very emphatic and plain-spoken protest is demanded. So far as I know the trustees have made no statement under except Mr. Yokoi's article in the Far East may be regarded as official, and that I believe is taken at the Rooms. A copy of it will appear in the forthcoming Doshisha supplement to Mr. Curtis' Mission News, and also a translation of an

article by M. Abe (Head of the Academic Department), which sets forth their side. The trustees seem to be conscious that they cannot make much of a show in argument, and they have probably been wise in keeping very quiet. If M. Yokoi, or any one else, tries to bamboozle the American public with the claim that the article providing that "Christianity is the foundation" etc. is still in the constitution, you will of course have no difficulty of showing the sophistry of the claim. The essential thing is that, in order to get privileges from the government, the managers have promised the government that Christianity shall not be taught in the school (except in the theological Department), and in order to accomplish this have changed the "unchangeable" articles of the constitution.

I had the pleasure of baptizing one man at the Rokugo church in this city yesterday.

As you will know, Bro. and Mrs. Eaton go home on this steamer.

Yours truly

D. W. Learned

I have received yen 1,000. from the Kumamoto trustees, and have given a receipt for it as a part of the proceeds of the Kumamoto property.

Kyoto, May 9, 1878

J. L. B.
Rec'd. 6-2-98
Ans'd. 13

Kyoto. Japan. May 9. 1898.

Rev. J. L. Barton. D. D.

Dear Sir.

The Committee ad Interim has voted to ask the Financial Committee to grant a furlough to Miss Torrey, the reasons for which have been fully set forth (I am told) by Miss Searle. As it is desirable that she go in July if she is going at all this year, it is requested that if the Committee grant the request the word FURLOUGH be telegraphed to Dr. Atkinson, and the expense of the telegram may be charged to Miss Searle.

Yours truly

D. W. Learned Sec.

Voted.

Rec'd
Ans'

Kyoto, May 9, '98

J. L. B.
Rec'd 6-13-98
Ans'd 25

Kyoto, Japan. 18 May, 1898.

Rev. J. L. Barton, D. D.,

Dear Sir,

The Committee ad Interim has just voted the following requests.

(1) that the Prudential Committee arrange (if possible) with the Woman's Board a transfer of the house in Sendai now occupied by Mrs Bradshaw for that in Niigata now occupied by M. Newell. In this way the W. B. M. lady will occupy a W. B. M. house, and the A. B. C. F. M. family an A. B. C. F. M. house, and the way will be open for M. Kozaki to carry out his generous proposition for rebuilding the Newell house. As that house is in bad condition, while the Sendai house is in comparatively good condition, the W. B. M. gains by the exchange; but as M. Kozaki has agreed to rebuild the Niigata house, the Board loses nothing.

(2) To ask for a grant of

$ 1. 800. for rebuilding the Dealy house in N.
and 2.000. for building a house for the ladies there,

or (if this cannot be done)

$ 1. 000. for repairing the Dealy house, and
1. 200. for extending it so that it can

accommodate both the Sealy family and the two single ladies. If the exchange asked for in No. 1 is made, there is no house in Niigata for the two ladies, who are living in the Sealy house during the absence of that family. That house is a large one, but is not large enough for one family and two ladies unless it be extended, and in any case it is in need of extensive repairs, the foundations having been badly laid. It would be more satisfactory all around to rebuild it and build a new house for the ladies if that could be done.

The yen 1,000. received from the Kumamoto property is lying in the treasury here subject to the orders of the P.C.

The Doshisha has about yen 2,000. which could be called on, but as the Niigata houses do not belong to the Doshisha it would be very complicated to ask Doshisha money with reference thereto.

Yours truly

D. W. Learned Sec.

Kyoto, May 1, 1878.

J. L. B.
Rec'd 6-13-98
Ans'd 25

Kyoto, Japan. May 19, 1898.

Rev. J. L. Barton, D. D.,

Dear Sir,

We have had a three days' visit from Col. and Mr. Hopkins, and enjoyed them very much indeed, quite as much as you gave us reason to anticipate. Col. Hopkins had two interviews with M. Yokoi, which he will no doubt report in full to the Prudential Committee. M. Yokoi is evidently desirous of arriving at a peaceful settlement of the Doshisha matter, and his particular questions as to the details of a money settlement indicate that he is at least seriously considering that form of settlement. While it will no doubt be a satisfaction to get back the capital which the Board and Mr. Harris have invested in the institution, I need not point out to you that it will be very important not to let the Japanese get the impression that the Board and its constituency do not care what becomes of the school if only they get their money back, and that the Board is any less eager than the Japanese Christians

that the school be restored to its old spirit.
For this reason, too, it will be desirable not
to make the money settlement, if it comes
to that, any less difficult for the trustees
than is necessary. If they could scale down
the sum to be returned, say a dollar with an
yen, and then settle the account with fair
promises (Kumamoto fashion), they might gladly
compromise in that way. Just to mention one
or two points, - though the building have of
course depreciated with time, the demand - I should
say - should be for their original cost, since
building is much more expensive now and the
land has gone up in value. And the
original grants and gifts in U. S. dollars should
be reduced to former yen at the present rate,
not at that of the time when they were
made. For example, even though $100. at a cer-
tain time produced only yen 125., you ought
to demand yen 200. for it now, since the present
yen are worth much less both here and abroad
than they were 20 years ago. In this way
nothing unfair would be asked, and yet the
sum to be returned would be so favorable a
one that we might hope the trustees would

find the other alternative the easier one.

Dr. Davis will no doubt write to you fully of his and Col. Hopkins' very interesting interviews with Gyaza Migachi, Yours truly

D. W. Learned

Kyoto, May 19, '98

J. L. B.
Rec'd 6-13-98
Ans'd 28

American Board of Commissioners for Foreign Missions.

Kyoto JAPAN.

May 25. 1898.

Rev. J. L. Barton. D. D.

Dear Sir.

Your letters of April 20 & 22 and May 2, with enclosed copies of M. Yokoi's and M. Miyagawa's letters reached me yesterday and day before; also the Congregationalists, for which many thanks

I am very thankful to Mrs Harris for her generous gift and will of course write to her directly. I am also truly grateful to M. Ellison for his kindly interest in my work. even though it is not his type-writer that is sent.

I must hasten to explain that I have heard that the Tokyo Presbytery has required the Presbyterian church in which M. Ebina was preaching to discontinue his services.

We are very glad to hear that the B. B. was likely soon to take action in regard to sending a formal letter to the Doshisha trustees.

In regard to M. McGrew's coming to Japan, — as you desired the matter to be

kept quiet, it seemed to me well to confine the matter to this station which will make a good committee for this purpose. If formal action is required at any time, the matter can be brought to C.A.I. You will probably hear from most or all of us on the subject by this mail. For myself I would say that it seems to me a most excellent proposition, if - after a little time - it appears probable that nothing satisfactory can be gained without such action. The coming of a man who had held such official position would count for very much with the Japanese; I am sure it would make a great impression upon them. It would not unlikely be possible much help to bring such a pressure to bear upon the Japanese that the trustees would back out. We do not of course expect such a plan to be decided upon immediately, but we are very glad to know that you have it under consideration.

Yours truly

D. W. Learned

Kyoto, May 25, '98

Ansd. June 28, 98

American Board of Commissioners for Foreign Missions. 421

Kyoto, JAPAN.

May 28, 1898

Rev. J. L. Barton, D. D.

Dear Sir,

It has occurred to us that we may possibly want to telegraph to you, and that it may be well to have a code at hand in case of such need. We have accordingly prepared the following code which covers all that we can think of now.

Urgent Very important that Mr. Mc Ilvaine come at once.

Dangerous Dangerous compromise proposed by trustees; important that Mr. Mc Ilvaine come at once.

Important. No prospect of trustees' yielding; important for Mr. Mc Ilvaine to come at once.

Come. Unsatisfactory proposition for the return of the money made by the trustees; important for Mr. Mc Ilvaine to come at once.

Return. Fair proposition for return of the money etc. made by the trustees; Mr. Mc Ilvaine had better wait.

Desirable. Trustees have resigned, but there is danger that the school will not be put back on a safe basis. Desirability of M. McGraw's presence here.

Resigned Trustees resigned. School likely to be reconstructed on a Christian basis. M. McGraw had better wait.

Delay. M. McGraw had better wait till letter comes

Kyoto, Japan, May 28, '95

Col. Hopkins will have reported to you his zealous efforts in the Doshisha matter and his interviews with Judge Higuchi and Count Okuma. The reports are very interesting, but we do not yet believe that any satisfactory result will be reached with M. McGraw coming.

Yours truly

D. W. Learned

Write "Legal" when McGraw sails adding date of sailing.

422

JAPAN MISSION OF THE AMERICAN BOARD.

Secretary and Treasurer:
DWIGHT W. LEARNED.

Kyoto, 6 June 1898

Rev. Judson Smith. D. D.

Dear sir.

We are very glad to hear that we are likely to see a little of you on your way home from China. and Mrs. Seavey and I take pleasure in inviting you to stop at our house during your stay in Kyoto.

Our little theological school closes on the 14th, and then for the 15th to one week we are to have a Workers' Conference of the students and the preachers of this vicinity. We shall be glad, if it comes convenient for you to be here about that time, for you to give one or two addresses, - perhaps one on your observations in China, and one on some general theme of Christian faith.

Yours truly

D. W. Learned

Received 1896
Kyoto, Japan
July 30
Filed

JAPAN MISSION OF THE AMERICAN BOARD.

DWIGHT W. LEARNED,
Secretary and Treasurer.

J. L. B.
Rec'd 7-5-98
Ans'd 7-[illegible]-98

423

Kyoto, Japan, June 15, 1898

Rev. J. L. Barton, D. D.

Dear Sir,

Your favor of May 17th, with enclosed copy of the letter to Hon. Yokoi, was received yesterday. I think the latter is an excellent letter. It only occurs (as a minor point) that by including the value of the Kyoto houses among the funds to be repaid you in some degree admit the Doshisha contention that these houses were given to the school; and that, since the value of the land on which they now built has greatly appreciated, it might be possible for the Doshisha to refund that money by selling the land, and thus to leave us her merchant houses. However, I hope it will not come to that.

Just now the center of interest is the conferences which we understand have been going on in Tokyo between Count Okuma, Judge Miyoshi and Hon. Yokoi. We do not yet know anything about the result.

I don't want to be a pessimist, but it

seems to me that it will be very difficult for the Japanese to restore the school to its old principles in reality, and that there is great danger that they will either compromise it by promising to pay what they may regard as the fair amount of funds (Kumamato style), or that the school will be restored to its Christian foundation in name only.

The new Diet, which has just been dissolved because of its refusing to pass the government's taxation measures, enacted the remainder of the codes, and thus the conditions are fulfilled for the putting the new treaties into operation a year from now.

We are just opening a weeks conference of the preachers of our vicinity and our theological students at our theological school. We hope it will be of much profit.

Mr. Allbeck has kindly come to help us in it. We are glad that Sec. Smith will be here in time to give us a word or two at this meeting.

If it should come to a money settlement with the Doshisha, I hope the committee

will insist on having these Kyoto houses (at least those which we are occupying) put into the hands of persons who will hold them for the Board, and not consent to receive money (or promises) for them.

Yours truly

D. W. Learned

Edward Adams Cornell, Ph. D.

Kyoto, June 15, '98

J. L. B.
Rec'd 7-21-98
Ans'd 21

Kyoto, June 25, 1898.

Rev. J. L. Barton, D. D.

Dear Sir,

Our Workers' Conference lasted eight days and fulfilled our highest expectations. All the pastors and preachers of our field (the Kyoto district) were present, and several from outside, so that with our students there were about thirty present, a very convenient number, as it gave an opportunity for nearly, or quite, all to take some part. There from our own field lived in the school with the students, which made it very sociable for them. The opportunity for social intercourse was highly enjoyed by them, and perhaps was not the least profitable part of the conference.

Two sessions were held each day, — in the morning a prayer meeting followed by two or three addresses; in the evening an address on some practical subject, followed by discussion. There were also two or three informal meetings in the afternoons, one for a confession of experiences; a sociable on Saturday evening at Mrs. Davis's; and a sermon and communion service on

Sunday. M. Albrecht gave five addresses, Dr. Davis and Dr. Gordon each three, Dr. Alexander of Tahiti and Rev. M. Nigahe of Oraha each two, and several of the evangelists gave each one address.

If nothing prevents our holding another such meeting next year I hope we may be able to invite all the evangelists who are in connection with our work in all this part of the country. I am sure it must have given both refreshment and help to all who attended it, and it had the incidental advantage of bringing them into closer fellowship with us and with our school.

Whether it would be wise to try to hold such a meeting every year is not yet certain, but this year at least it has provided a most useful rallying-place apart from the influence of the old "leaders", and a chance for such men as Dr. Davis and Dr. Gordon (and Dr. Alexander) to express their views of truth upon the preachers.

M. Harada, who has been pastor of the Herian church here for some time, has accepted a call to the Kobe church (which has had no pastor since M. Ebina left it) and moved to Kobe a little before the opening of the conference.

Rumors which have reached us from Tokyo indicate that Mr Yokoi has probably moved Judge Miyoshi more than the latter has moved him, and Count Okuma is naturally absorbed in the reconstruction of political parties which is growing out of the recent dissolution of the Diet. It seems to me more and more probable that, unless Mr. McIvor is sent out, the very best that can be expected is promises to pay back what the trustees may be pleased to regard as a fair sum to the Board,

Yours truly

D. W. Learned

Kyoto, June 25, '98

Far East for March, Apr. May & June rec'd
Japan mails rec'd

425

JAPAN MISSION OF THE AMERICAN BOARD.

Secretary and Treasurer:
DWIGHT W. LEARNED.

Kyoto, 25 June 1898

Dear Mr. Chapin,

I have written to the Far East to send their magazine to the "Living of A.B.C.F.M." beginning with Jan. through 1898.

I trust you have received the extra copies of the Japan Mail which I had sent you. I ordered the copies of the Tokuin Sochi which you desired but have not heard whether they were ever sent.

Truly

D. W. Learned

Rev. D. W. Learned

Kyoto, June 25. 1898.

Rec'd July 21.

J. L. B.
Rec'd 7-27-98 426
Ans'd 29

1 cy

Kyoto. Japan. July 5. 1898.

Rev. J. L. Barton, D. D.

Dear sir.

The meeting of the graduates at the Doshisha anniversary last week was so small (only about 24. I think, besides those connected with the school as just graduated) that its action can count for little or nothing; in fact we ought rather to be gratified that a decided majority of those not immediately connected with the school opposed the recent action of the trustees. But it was of some considerable interest to us that, as we are credibly informed, M. Yokoi made public statement that the trustees would neither change their action nor return the money to the Board.

Whether all his talk with Bol. Hopkins was designed to give a false impression that the trustees were planning to return the money, or whether he found that it would be impossible for the trustees to raise money enough to ratify the Board, I don't know, but it may be as well to assume the latter. I may add that, though no doubt the Board

could make good use of whatever might be returned by the trustees, and thus that it would have been a gain to get even a little returned, but I am sure that the trustees never could or would have returned the full amount, and it would have been a cause of irritation for them to have returned a part and then have stood before the world as having done the honorable thing.

It will be necessary for the Finance Committee to decide what further to do in the case, and in view of all the light which will be received through Sec. Smith and Col. Hopkins, and otherwise. I trust it will not be found necessary to enter into a protracted correspondence with Gen. Yokoi.

My advice or opinion in the matter would hardly be of great importance, so it is no great loss that I scarcely know what I should say. There is only one thing plain, I think, and that is that nothing more will be accomplished unless by the coming of some such man as Mr. McIver. As to that one can hardly avoid the desire to have as much trouble made for the traitors as possible,

and it is certainly important to show the Japanese who sympathize with us (and in fact the Japanese public generally) that the Board is in earnest in the matter and does not regard it as a matter of mere convenience.

But I doubt very much whether we have a good legal case, especially one which would be recognized by the courts in Japan, so that it may seem to be an useless expenditure of money to send him. His coming however would have the advantage of showing the Japanese that the Board was in earnest in the matter, and it would at least be the opportunity of making a grave and formal public protest, which would be worth a dozen cents for M. Yokoi to pocket. It would seem to me to be highly desirable for him — if he comes — to come prepared to act (after making investigations) in whatever way is best, and not simply be an envoy to collect more information to be followed by still more discussions and correspondence. end

The Nurses School has added a midwifery Department, and the first class from that department graduated last week; - three from that and

Rev. D. W. Learned
Kyoto, July 5, '98

two from the regular nurses' school. Dr. Yuasa made one of his characteristic trifling speeches at the graduation exercises, but Dr. Saiki spoke well and forcibly to the graduates in handing them their diplomas.

I had the pleasure of spending last Sunday with the Tamba church among the mountains west of us, and of baptizing two persons.

Mission meeting begins to-morrow. So far as I can see, there is nothing of special importance or interest that needs to be done or that is likely to be done. I have prepared a general survey of the last year which will be read at the first session and then mailed to you; perhaps it will catch the same mail as this letter.

Yours truly
D. W. Learned

P. S. Your favor of June 7 is just received via Vancouver.

Rec'd 8-9-98
Ans'd
427

Kobe, Japan, July 13, 1898.

Rev. J. L. Barton, D. D.

Dear Sir,

We have just come to the end of our annual mission meeting. As I have not time to prepare the minutes for sending to you by this mail, I will now briefly state the substance of the proceedings

One of the two new features of the meeting was the large amount of time given by the whole mission to the consideration of the estimates for next year. Two whole days were spent by the mission in minute scrutiny of the estimates, especially of those for evangelistic work, before referring them to a committee for review. The result however, was (in one sense) not altogether such as will be satisfactory to the Prudential Committee, for it was found impossible to avoid increasing the estimates over those for the present year. This is due partly to the presence of more of the mission in the country and the consequent enlargement of the work, and partly to the great increase of the cost of living in Japan.

A committee has been appointed to write to the Committee on this subject. Of course, if the Committee is constrained to reduce these estimates when it comes to making the appropriations we shall have to make the best of it, but we feel that we must commit this responsibility to the Committee.

The other prominent matter was naturally the Doshisha question. Mr. Yokoi (at his own suggestion) made a long address in explanation of the action of the trustees. I think miss McLandish took it down in short-hand and she will probably send you a copy of it. It seemed to me much better than his article in the Far East, and that it was the best statement that could be made on that side. The main points of it can be very briefly given, — scholars cannot be attracted to the school without the exemption from the conscription; it was found by trial that this could not be gained unless the constitution was changed; this change was only a formal one, to make it plain to the government that the school does not mix up religion and education and is not a "religious

school" in the technical Japanese sense of that phrase; the religious spirit and purpose of the school remain unchanged. He expressed a strong desire for a renewal of co-operation with the mission, but gave no indication that he was disposed to do anything to make co-operation consistent with the Board's principles. The only definite proposal was that a joint committee of the mission and the churches should take control of the theological department. A question brought out the interesting fact that if it had been foreseen that the present cabinet would come into power so soon the action would probably not have been taken.

The mission has passed a series of resolutions in reply in condemnation of the action of the trustees. In accordance with your request nothing has been said, outside of Kyoto station, as to Mr. McGraw coming out, and of no course no opinion has been expressed on that matter, and no attempt has been made to advise the Board as to the best course for it to pursue.

The matter of imitating the action of our

Presbyterian brethren in regard to reli- ef that was touched on, but it was felt that this was no fit time for making any radical change in our policy; also that the Presbyterian action is an experiment of very uncertain wisdom.

Perhaps the most marked feature of the meeting was the general sentiment that the mission work must be continued and be pushed just as far as the Board is able to supply necessary means.

Miss Daughaday had a bad fall from the window of her room, dislocating one shoulder and breaking a finger, besides the general shock.

Misses Harwood and Torrey will be home on this steamer.

A committee was appointed to write to the Prudential Committee in regard to the needs of our evangelistic work and in regard to the need of more missionaries.

Mr. Bartlett is chairman for the coming year; the committee ad interim are Messrs. Albrecht, Allchin, Atkinson, Learned, Perkins

Yours truly

D. W. Learned

Kobe, July 13, 1898

Rec'd 8-15-98
Ans'd 17

428

Kyoto, Japan, July 20, 1898.

Rev. J. L. Barton. D. D.

Dear sir,

Herewith I transmit the condensed minutes of our recent annual mission meeting and the estimates for 1899. You will, I think, understand that the notes in red ink are my personal and individual explanations and are not official.

I would emphasize the fact that the apparent increase in salaries (which only puts them back where they were for several years before 1894) is solely and simply to partly meet the increased cost of living occasioned and to be occasioned by the rise of prices, the increase of duties on foreign goods, and the taxes which we shall have to pay.

As regards the resolutions on the Doshisha question (which Dr. Gordon has already sent you) I would wish formally to dissent from the statement in No. 3 that "Rev. Yokoi has shed light on some matters that have hitherto not been clear to us". This may be true of those living in the distant stations, but I do not think

that any of us in Kyoto would say so. I certainly learned nothing from his speech that I did not know before, (except a few local details.) And as to his "desire for reconciliation", I think you will not misunderstand it. There was not the slightest sign, so far as I could see, of any desire or intention to make any change which would make the school more in harmony with the principles of the Board. He would like to have you and us stop opposing the policy of the school. And as for the missions committee meeting the trustees, it may be wise to do it, but it would be a great mistake to expect any results from it. I am convinced that it will be a waste of time and strength for D. Davis and others to spend more time on the subject, and that nothing whatever can be effected unless perhaps by M. McDonald coming.

Yours truly,

D. W. Learned

Rev. D. W. Learned
Kyoto, July 20, 1898

L. B.
Rec'd
Ans'd

8-26-96
9-1

Kanazawa, Japan, 3 Aug. 1898.

Rev. J. L. Barton, D. D.

Dear sir.

Your letters down to July 4 were duly received by the last Vancouver mail, the latest of them getting to Kyoto in 22 days, the best time that I have known yet I think. As you will have seen by the resolutions adopted at our annual meeting, the mission is in entire accord with you as to the re-organization which would be needed in the Doshisha in order that we might again come into co-operation with it, but, as you will also have learned, the hopes which Bd. Hopkins cherished of a re-organization being made found to be quite mistaken.

It seems quite a matter of "human politics" at present to discuss who shall be president of the Doshisha. I fancy M. Yokoi is pretty firmly seated in that position. You are quite right, however, in thinking that it would be by no means an easy matter to find a satisfactory man for that place. As to a foreigner taking it, there is the difference between Kobe and Kyoto that the former is an

open port, and the latter is not. Whether after the new treaties come into operation a foreigner will be allowed to hold such a position remains to be seen. If it is allowed there would still remain two problems, — (1) to find the foreigner who would be willing to undertake such a position, (2) to find able Japanese teachers and students who would work on with him, after the school had so long had a Japanese head.

I hope that before this reaches you, the Committee will have decided either to send Mr. McIver out here or to give up the Doshisha business as insoluble by human means. I think it is a mistake and a waste of time for us to go on further with resolutions or protests or interviews or discussions.

Mrs. Learned and I are spending this month at this elevated place, as we did last year, where are missionaries from many missions and some from China. We are glad to make the acquaintance of Mr. & Mrs. Neff one of the Board's Canton missionaries.

Yours truly

D. W. Learned

Gen. Yokoi has sent me a copy of his letter to you.

J. L. B.
Rec'd 9-2-98
Ans'd

Kanazawa, Japan. 18 Aug. 1898.

Rev J. L. Barton, D. D.,

Dear sir,

A week or more ago I received via Tacoma your letter of 8 July, and was glad to hear of the probability that Mr. McIver will be sent out.

Pres Yokoi claims that other mission schools are either doing the same thing that the Doshisha is, or else are deceiving the government. I have made enquiries here with the following results.

The Presbyterian school at Tokyo (Meiji Gakuin) has adopted the official course, and has no Bible classes during certain hours of the day which are assigned to that course, but it has required Bible study at other hours of the day, and this is done with the knowledge and tacit consent of the government.

The Methodist school at Tokyo has its own course of study, which the government has accepted as equivalent to the official course. In the "Ethics" of this course it is free to use any Christian books, and the Bible itself is used in certain years of the

course, other Christian books being used in the other years.

The Canadian Methodist school, I am told, (in accordance with the wishes of its Japanese managers) makes the religious teaching voluntary.

All these schools, it should be added, are only recognized as doing work equivalent to that of the government "middle-schools"; no one of them has the privilege of exemption from the draft.

At the recent election of the new Diet Mr. Nakamura of the Kyoto 4th church was elected for one of the Kyoto districts.

The council of Presbyterian missions at its recent meeting took action towards calling a general missionary conference of Japan to meet in 1900. The only one yet held was in 1883. A movement to hold one six or seven years ago fell through, largely owing to division of opinion as to whether or not the Unitarian and Universalist brethren should be allowed to participate. It remains to be seen whether this attempt will be more

successful.

We hear that the Do. boasters are to meet in Tokyo next week, and it is rumored that they will then adopt a new constitution embodying their new policy in regard to religions. The missions committee plans to attend and make a formal protest.

Yours truly

D. W. Learned

Later

Don Farm of Aug 21

is just received

Kamyzaka, Aug. 18, '98

9-15-98
22

431

Kanuizawa. Japan. 23 Aug. 1898

Rev. J. D. Barton. D. D.,

Dear Sir,

Very likely you have already heard the news of the engagement of Miss Willcox to M. Weakley of the Southern Methodist mission, a kind of "mission comity" which has its disadvantages to the mission to which the lady belongs. It will be a great loss to the Kobe college, even though Miss Willcox is going to teach there one year.

I hear that the mission committee has not received encouragement from the Doshisha trustees to attend their meeting this week, and have thought it best not to insist on having a chance to meet them. In my mind this is a saving of time and expense, and nothing lost.

Yours truly

D. W. Learned.

Dr. Barton Kamizawa, Aug. 23, '98

J. L. B.
Rec'd
Ans'd

11-27-98

Kyoto, 7 Sept. 1898.

Rev. J. L. Barton, D. D.

Dear Sir.

On getting home yesterday I found your letter of 17 Aug. with the copy of your letter to M. McIvor. We are very glad indeed that M. McIvor is to come, and we shall do our best to get the trustees to put off their meeting for the adoption of the new constitution until his arrival. Fortunately they did not meet at the time in August when we heard that they were going to. While I cannot say that I expect to see him succeed in getting the Doshisha restored to its old principles or in getting the funds returned to the Board, it will be a great advantage to have it plain that the Board has done all it can. It is possible, and I hope probable, that some thing may be accomplished in regard to the mission houses, and if so that would be enough to justify his coming.

I omitted to mention that the committee appointed by the mission in regard to the

Kumamoto property has written to the original trustees to ask whether they would be willing to testify to the fact that they agreed to return the proceeds to the mission in case the property should be sold. I have just received replies from two of them. One is exceedingly non-committal; the other admits fully the fact that there was such an agreement.

Just at this moment has come your telegram announcing Mr. McIlvaine's sailing on the Belgic.

Yours truly

D. W. Learned

Kyoto, Sept. 7, '98.

11-21-98:488
27

Kyoto, Japan, 19 Sept. 1898

Rev. J. S. Barton, D.D.

Dear Sir,

We have appointed Dr. Davis to go to Yokohama next week to meet Mr. McGregor. As the trustees meet in Tokyo on the 26th to adopt their new constitution, Mr. McGregor will be here just in time. It is the opinion of the brethren that three of us ought to go to this meeting, in order to be able to advise Mr. McGregor on the spot at once, and hence (besides Dr. Davis, who will of course be there) Dr. Gordon and I plan to go, though I begrudge the time and expense. We do not yet know at all what the new constitution will be, but it is pretty safe to expect that the trustees will do their best to make it sound as Christian as possible. Thus the mind will be taken out of Saiki, I hope, and the trustees will claim (as Mr. Abe is doing already) that it is only a difference of theology between them and us.

I presume you have had no expectation at all that the present trustees would ever adopt

such a constitution as would make such a revolution in the school as would satisfy the just demands of the American givers to the school, so that the only hope of effecting such a restoration as you have outlined was in the resignation of the present trustees. This they plainly do not intend to do, and there is no means, so far as I know, of compelling them to take such a step. I may add that I doubt very much whether any board of European trustees could be made up which would enter into such engagements towards foreigners as have been suggested by the fundamental Committee.

If the present trustees will not resign, they certainly will not return the school funds to the Board, for they could not carry on the school without them.

I myself see no hope of any good result from going to law, especially if the new constitution is skillfully made so as to secure Christian. Our strongest case would be in the matter of the Harris Fund, and Mr. Harris's first letter seems to me to take away our legal standing even there.

It was a strange thing that the probability of Mr. McEvain coming was published in Mr. Kosaki's "New Century" shortly before I received your letter definitely announcing his appointment, and while the fact that it was contemplated was known to very few even of our mission.

Mr. Tomeoka has got back into prison work, having recently been appointed teacher of morals in the chief prison of Tokyo, where he has a "congregation" of some two thousand. He gives half of his time to this work, and still continues his work as acting pastor of the Reinanzaka church in that city and his editorial supervision of the Kirisuto Kyo Shimbun.

I am sorry to say that I am somewhat troubled just now with granulated eye-lids. I hope it will not be for long.

The type-writer for the mission secretary has just arrived.

Yours truly

D. W. Learned

Kyoto, Sept. 19, 98

10-21-98 #34
27

Kyoto, Japan, 26 Sept. 1898.

Rev. J. D. Barton, D. D.

Dear sir,

No doubt you will have heard of M. McGrew's arrival last week, and of Dr. Davis' meeting him in Yokohama. Dr. Gordon and I plan to go to Yokohama to-day or to-morrow, so as to confer with them before the meeting of the Trustees which has been put off till Thursday (29th). After the experience of various former deputations and committees in dealing with the Japanese, I premise you will not expect too much from the effort. We hear that the Trustees have added Pastor Osada of Koh and Pastor Kobi of Osaka to their number, which probably means that these two esteemed pastors will hereafter be staunch allies of the Doshisha. The last number of the Japan Weekly Mail (which I think is taken by Dr. Strong) has a long letter in defence of the Doshisha and in criticism of its critics. Some think that it was written by M. or Mrs. Cady.

Yours will find in the same paper an interesting mention of the commotion made among the Buddhists by the appointment of Mr Tomeoka as moral teacher in the great Sugamo prison of Tokyo.

Yours truly.

D. W. Learned

Kyoto, Sept. 26, 98

10-21-98
31

Yokohama, Oct. 1, 1898.

Rev. J. L. Barton, D. D

Dear Sir.

Your letter of 1 Sept. was received just as I was starting from Kyoto. We have had two conferences (that is one with the whole body, and one with a committee of them), and have little that is encouraging to report. Mr. McIlvaine has certainly acted with great energy, and I don't believe a better man could have been found. His address at our meeting with the trustees seemed to me a model for its combination of strength and positiveness with courtesy and conciliation. But neither quality has any effect on the opponents so far as I can see. Strength and firmness only elicit a long, flood of defence and explanation, which one cannot in decency refuse to hear; a conciliatory attitude only is taken as giving up.

In this case Mr. McIlvaine (and we, following his lead) insisted that the old constitution might be retained (or something equivalent done); otherwise we should be compelled to go to law.

If the words underlined had not been added

we should have been put in the position of fighting only for a particular form of words; the result of adopting them is that the trustees are going to bring forward their new draft of a constitution and claim that in spirit it is as good as the old one. As Mr. Miyagawa only claims that we shall be 8/10 satisfied, it is not a very hopeful prospect, and there is very much discussion as to whether the new expressions are, or are not, as good as certain others. The Japanese evidently have no intention of making any changes in their draft to suit us. If we accept their draft, it will be admitting that we were mistaken in criticising them (in their opinion), for their position is that this new constitution is what they were planning for all the time; if we do not accept it and if we go to war, they will take the position of being persecuted for a little change of mode of expression. And as for a change in the management of the school, we might have no fulcrum and no motive-power for doing anything. The trustees under Mr. Yokoi's leadership seem to be more ready for conference and

discussions than they were with the Deputation three years ago. but it is all for the purpose of moving us and the American public, not at all with any thought of doing anything but that we are of making any concession. their position is always on and the same, - that their purposes and action have been completely and entirely correct, and that the only trouble is that you and we have not understood them.

This is said before seeing the draft of the new constitution (which they are to show us on Monday). I quite admit the possibility that it may either be satisfactory (if for a charge), or may be so clearly unsatisfactory that we shall have a clear reason for attacking it.

Miss Braswell arrived on the 26th, and has gone to Macbashi.

I hear that the Doshisha has forty new students, besides the 140 who entered in April when the new class begins. There are no new theological students, and it seems to be expected that that department will stop when the present class of three graduate next June. Mr Yokoi intimated to-day that (on condition,

I suppose, that we did not get with a Buddhist he would propose that a new theological school be opened apart from the Doshisha (by us in co-op. eration with the Kumi-ai churches) to which should be transferred the funds of the present theological department.

I would add,-

(1) M. Yokoi's and M. Abe's conception of Christianity seems to be so different from ours that I don't see how we can co-operate with the Doshisha under their management, however good the constitution is.

(2) M. Miyagawa accepts the new constitution and will continue to work with and for the Doshisha. The new trustees (Doctors Osada and Kozaki) are apparently going to do the same, and I venture to predict that the most of the Kumi-ai body will do so.

At present, therefore, I see no way to a satisfactory solution.

(3) As for the Harris Fund, I don't think any one of us really believes that a one-horse Science School would be of any use in any way, and as I do not see that Mr Harris had any legal right to make new deed of trust, I see no ~~moral~~ grounds for making a contest, and nothing to gain by doing so, in that matter.

Yours truly D. W. Learned

Yokohama, Oct. 1, 1889

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No. 2 Bkbl.

10-25-98

Yokohama, Oct. 7, 1898.

Rev. J. H. Barton, D.D.

Dear Sir,

I am sorry — very sorry — but not surprised to have to report to you that our conference with the Trustees seems to be a complete failure. I will give the history of it, briefly, from the beginning for completeness, although in part it will be a repetition of what I have written before.

First let me say that we have necessarily had to follow Mr. McIver's lead to a considerable extent, and that he is responsible for two things of importance, — the declaration that he would carry the case into court if necessary, and the offer to accept something equivalent to the "fundamental principles" of the old constitution (not insisting on the exact verbalization of the old articles). I say this not in criticism, nor necessarily meaning that we should not have assented to this action, but simply stating the fact that he did these two things of his own motion.

Thursday evening we met the Board of Trustees in Tokyo. (This was our only meeting with the whole Board.) At that time we had given in writing and presented in various language our request that they'll either restore the old provisions

on give us, something that both equally as positive and explicit in recognition of the Christian character of the institution.

Friday afternoon both of the trustees met us there. At this and the subsequent interviews we always met them. Yokoi, Miyagawa and Hirada, and on each occasion a different combination. That afternoon nothing of importance was done: the time was mostly occupied by them in a defence of their old action and in various explanations.

Monday morning we met them in Tokyo and examined their draft of a new constitution. Mr. Mc Grew had received the translation of it late on the previous evening, and the rest of us saw it for the first time that morning.

I think it is no doubt a better arranged and more complete document than the old one. As to permanence, it is technically a deed of trust rather than a constitution and thus will be protected as such. As the most important articles are made unchangeable, the matter of permanence (no. 6 of the old constitution) is satisfactorily provided for (though I should have liked to ask Mr. Yokoi how that agreed with his claim that every constitution must be subject to revision.)

The important thing is the article recognizing Christianity which is old article III almost exactly

repeated, but changed to "Christianity is the basis of moral education in Doshisha." Their interpretation is that "Doshisha" now and hereafter means the whole institution, and not the company. [The word Doshisha literally means 'Doshi company', as sha means "company". Doshi means 'like-minded'.] Hence they argue that the new constitution makes Christianity the foundation of the whole institution and thus ought to be satisfactory to us.

Probably it would have been satisfactory if it had not been for their action of last February, but in view of that we said that we must have some satisfactory guarantee that the Christianity pertained to all departments of the institution. [illegible]

On Tuesday morning they announced that the Trustees were willing to add a new article to the effect that all schools established by the Board should have the name "Doshisha". Of course that did not satisfy us (although I think a remark of Mr. McGregor's had unintentionally given them the impression that we should value even this addition). Mr. McGregor then proposed that they make the new article read, - that the Trustees should establish no schools [illegible] in accordance with the provisions of this constitution (which would then be a restoration in substance of that part of

old No 2 which was sent off last winter.) If they had agreed to this we should in fact have got back all the old "fundamental principles", and they would have virtually retracted their action of February, although they would have saved their "face" by not doing it directly. If the question could have been voted on by the committee then and there I have little doubt that it would have been adopted, as M. Miyagawa and M. Osada appeared to favour it and I doubt whether M. Harada would have opposed. But M. Yokoi was dead set against it, and moreover insisted that the committee had no power to act, and he succeeded in getting the matter referred to a meeting of the Trustees to be held that afternoon I own that I had a good deal of hope that the trustees would accept our proposition, and I was wrong in ever entertaining any hope in regard to that Board. We met the committee again towards evening, and their report was that it could not be done. Thereupon, after some further conversation, we left them.

Their ground is that the provisions of the constitution of course apply to all the Departments, and therefore that the proposed addition is correct in principle but entirely unnecessary, while its insertion would give opportunity to the old fogies in the department of education to withdraw the privileges granted to the school.

J. L. B.
Rec'd 11-16-98
Ans'd 23

437

Kyoto, Japan, Oct. 14, 1898.

Rev. J. L. Barton D. D.,

Dear Sir,

The Committee ad Interim has approved the following medical accounts for the past year and requests that these sums be granted by the Prudential Committee:-

Mr. Albrecht	14.06	
Mr. Allchin	69.75	
Dr. Atkinson	18.25	
Mr. Bartlett	41.32	
Mr. Cary	16.78	
Mr. Clark	119.58	
Mr. S. L. Gulick	15.62	
Mr. Learned	31.33	
Mr. Newell	118.	
Mr. Rowland	15.97	
Mr. Stanford	11.72	
Dr. Gordon	3.50 add.	8.
" Dr Forest		477.38
		~~472.38~~
W.B.M. Miss C. L. Brown	8.75	
" " Case	11.88	
" " Daughaday	25.81	
W.B.M.I. " Dudley	15.	
" Torrey	47.27	
		108.71
		~~581.09~~
		586.09

Yours truly,

D. W. Learned Sec.

Kyoto, Oct. 14, '98

J. L. B.
Rec'd 11-16-98
Ans'd 23

438

Kyoto, Japan, Oct. 19, 1898

Rev. J. L. Barton,

Dear sir,

Although no rply has yet been received to the request of the Mission at annual meeting that Miss Barrows be granted a furlough from this fall, yet as she has received letters both from yourself and from Miss Wingate approving of her taking such a furlough, and as it would be a serious loss to her to wait for an answer to this letter, the Committee ad Interim has voted to authorize her to sail on the Coptic (Nov. 3)

I have omitted to make official report of the date of Miss Griswold's arrival in Japan,--Sept. 26.

Yours truly,

D. W. Learned Sec.

Kyoto, Oct. 19, '98

J. L. B.
Rec'd 11-16-98
Ans'd 23

Kyoto, Japan, Oct. 20, 1898.

Rev. J. L. Barton D. D.,

Dear Sir,

I returned from Yokohama on the 8th. There seemed to me to be no need that all three of us should remain there any longer, and it was extremely inconvenient for the Mission to have the Mission Treasurer absent so long. On getting home I found a great lot of work accumulated and had to send off cheques to two stations which were in pressing need of funds before I could wash my hands. It was also highly important that at least one of us should be here to carry on our school work with Mr. Curtis. We have several new scholars, besides the old ones all back, and have the promise of a good year of work before us. So far as numbers go we have probably quite as many as any theological school in the country. The Doshisha theological department has only its three old students and it is expected that it will be given up when they graduate next summer.

Mrs. Clark has just been here, and it was no pleasant task for my wife to show her around the Stone-Clark Hall. It was indeed a sad sight for Mrs. Clark to see. We were glad that she could also see our own school. When she asked how it was that the institution had been placed so completely in the hands of the Japanese it was not easy to answer her in a few words.

As I may have intimated was likely to be the case, Miss Griswold has been located at Maebasi and we trust that this will result in a decide increase of work for women in that region, as Miss Parmelee has been too much tied up with the girl's school to be able to travel about much.

Perhaps I was too pessimistic in my last letter from Yokohama. I shall certainly be only too glad if the result is better than I feared. In any case I wish to repeat my testimony to the zeal, skill and patience which Mr. Mc Ivor is showing in his work. The best thing which we can hope for seems to be that the Education Department shall consent to allow the Doshisha to retain its privileges under the constitution containing the article which we demand, in which case the Trustees would willingly adopt it. This might possibly have important results for Christian schools in general, in opening the way for them to be treated by the Department with equity, but as to the present condition of the Doshisha it would of course have no effect at all, and after making such tremendous efforts to gain this, and representing it as of such vital importance, we could hardly insist upon anything more. On the other hand, if the Department does not concede this (and the present unstable condition of the Cabinet makes it somewhat less likely that ~~they~~ it will) it does not seem at all likely that the Trustees will yield (for the retention of those privileges is a matter of life or death to them) and in that case we are committed to going to law, a course which seems to me certain to bring us nothing but harm. The fact is that there is a great deal of truth in the assertion that this is fundamentaly a theological controversy; for if Yokoi, Abe & Co. only had the same faith which they had ten or fifteen years ago, we should care little about the precise wording of the constitution, and could even tolerate the founding of the official "ethics" of the curriculum upon the Imperial Rescript, which the Government seems to be determined to require in all schools, even in purely mission schools as soon as the new treaties go into effect

Thus by our present course we seem to be spending our strength on a side issue and to be in danger of getting into a most unprofitable and vexatious litigation on a point which does not at all affect the present welfare of the school, and which will very likely seem to the world in general to be a piece of tautology. At the same time I must admit that I do not know what better could have been done, and there were very stomg reasons against sitting idle and doing nothing. It may seem strange to speak of a Cabinet as being in a weak condition when it represents a party which has just elected 9/10 of the new Diet, but the present party is made up of two parties which differ on almost every question of policy, and it is not to be expected that they will continue to work together very long.

The apointment of Mr. Tomeoka as teacher of morals in the great Sugamo prison (in the outskirts of Tokyo) has stirred up a controversy which seems to be increasing rather than diminishing. The Buddhist teachers formerly employed were sustained by the great Shinshu sect (which has its center here in Kyoto) and the two divisions of the sect have united to attack the Government in this matter. It is not altogether gratifying to hear that one argument used by the Government in defence of its action is that there are Christian prisoners there who ought to have a teacher of their own faith; it is pleasanter to hear the other argument (which is said to be used) that the Government is determined to employ the teachers of whatever religion who accomplish the best results in practice. If the matter is only put in this way we may well rejoice that the Christian cause is represented by such a man as Mr. Tomeoka, and the more notice it attracts the better.

The papers announce that the Council of the Department of Education has decided not to allow foreigners to establish elementary or middle schools after the treaties come into effect. This of course does not apply to theological work, but no doubt will apply to the Kobe College. It is said that the vote in the Council was 3o for this rule and 16 against. Unfortunately the treaties grant to foreigners rights to carry on commercial enterprises, but say nothing about any kind of professional work, so that our having liberty to teach, preach, practise medicine etc. is entirely dependent upon such laws as the Japanese may be pleased to enact. This is the Council whose influence in the Department Mr. Yokoi warned us of, and this action seems to justify what he said of their attitude. The fact is that the anti-foreign and anti-christian spirit of the present Japan seems to be largely centered in the Department of Education.

Mr. Curtis has been poisoned by some mushrooms, and is laid up for several days.

Yours truly,
D. W. Learned

The chief (and except Mr. Yokoi's article in the Far East, the only) defence in English of the position of the Doshisha has been a long article in the Japan Mail signed "Edmund". I think any one would say that the writer represented himself as an outsider. It is therefore a matter of some interest tohave it established that the writer was Mr. Cady, who, as you know, is working in the school and receiving his living from it.

J. L. B.
Rec'd 11-21-98
Ans'd 23

Kyoto, Japan, Oct. 24, 1898

Rev. J. L. Barton, D. D.

Dear sir,

At the time when the medical accounts of the mission were made out, as recently reported to you, Dr. De Forest was off touring in the country and his account was not sent in in time to be reported with the rest. It amounts to $3.5o If not too late, we should be glad to have it receive favorable consideration.

Yours truly,
D. W. Learned Sec.

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11-22-98
23

Kyoto, Oct. 29, 1898

Rev. J. L. Barton, D. D.,

Dear sir,

I have received your letters to the Mission of the 24th and 30th of Sept/, and also your letter to me in regard to our daughter's joining the Mission. I thank you very much for the very kind way in which you speak of this, and you may be sure that we shall be exceedingly glad to have her come if it seems best. Letters have been sent to her by the Kobe College ladies on the subject which must have just reached her a few days ago. Before hearing of this definite need and receiving this definite call she was inclined to wait for a year or two in order to have more experience before entering upon work here. If I may say it "who ought not to", I think that with experience she would grow into just the person for that place, but she is so modest that she may hesitate a good deal about undertaking it.

I suppose Miss Barrows sails on the steamer which carries this letter, your old friend the Coptic.

I have been thinking a good deal about the Doshisha matter, and am inclined more and more to think that it will be a mistake to resort to litigation in case it turns out, as I fear it will, that nothing can be accomplished in the direction of getting the constitution made what we believe it ought to be. There is naturally a stong inclination to fight the thing through, but a fight in which we are morally sure to lose is not a very profitable operation, and a resort to law will close the door against our saving the pieces in the way of de-

livering the Board from the bondage in which it is to the Doshisha in regard to the mission houses, for if we go to law and get beaten as we almost certanly shall, the Doshisha cannot be expected to show us much indulgence in the matter of the houses?

Nov. 2

Later reports from Yokohama seem to leave little or no reason to hope that anything will be accomplished on the present lines. The Education Department seems to be immovable, and Count Okuma either cannot or will not exert enough pressure on the Trustees to get them to adopt the article which we wish to have added to the constitution at the risk of losing their privileges. I cannot say that I regard this as entirely a thing to be lamented.

As I have said before, the addition of the proposed article would have had no effect whatever upon the present condition of the school, and it would have been no guarantee at all against the choice of men like-minded to be successors to Messrs. Yokoi, Abe & Co. On the other hand the adoption of it would have given them ground for posing before the world as having granted what we ourselves represented as the essential thing.

The rejection, however, of our demand(which demand Count Okuma acknowleges to be reasonable) puts us in a good position for accomplishing the next best thing,-- that is the regaining of as much of the property as possible, and I judge from what Dr. Davis writes that Mr. Yokoi with the help of Count Okuma's pressure upon him is ready to give back much more than could have possibly have been expected a year ago. Thus at least we might hope to get the mission houses set free from the Doshisha control, and to have the Doshisha definitely retire from the work of Theological instruction which would leave the field clear for a Theological school under better auspices, perhaps for our present Fukuin Gakkwan to become the recognized Theological school for the Kumi-ai chuches until they are able to maintain one of their own. Besides the great practical inconvenience of having most of the Mission property in the hands of the Doshisha, such as leads the Prudential Committee to hesitate to grant money for the needed improvements in Niigata, it is exceedingly irksome to be paying regular tribute to the Doshisha to be used in the maintenance of such a Theological school as they have there now, and there is the danger that they may enter into active competition with our work in a way that would be very disagreeable, to say the least.

Of course this is a small matter in comparison with a restoration of the Doshisha to its old spirit, but as that seems to be quite out of our power, and certainly cannot be accomplished by a lawsuit, we shall do well, I think, to make the most of what we can accomplish by peaceful methods and not to run the almost certain risk of losing all and gaining nothing by litigation.

The decision rests with Messrs. Mc Ivor and Davis, as they two are the only ones directly engaged in the business now and they form a quorum of the three to whom the Committee entrusted the power of attorney.

Yours truly,

D. W. Learned

442
12-19-98
-3

Kyoto, Nov. 17, 1898

Rev J. L. Barton D. D.,
Dear sir,

When I wrote my last letter to you I was hoping that the Trustees were going to offer to make a return of a part of the property, and I earnestly hoped that this might be accepted, on the principle that a half loaf is better than nothing, but I was mistaken in my expectation, and I cannot deny that there is strong provocation for going to law. Nevertheless I cannot yet persuade myself that litigation is wise, and I wish briefly to give the reasons why, as at present advised, I do not see my way to giving my vote in favor of that course. Of course the matter does not depend on my vote, and I do not know whether the other two attornies will take the trouble to ask it.

It is of course plain that in going to law we must base our case on legal grounds, and that the question before the judges will not be one of morals or of theology, but of legal rights. On this ground I can see no reason whatever to expect a decision in our favor, and my first point is that litigation is useless.

(1) As foreigners we have no legal rights in this city at all, not even to rent a house; we have no standing here except as sojourners; we therefore have no legal right to be founding or controlling schools. And the Board has no more legal right than we; it could send money to the Doshisha, but it could acquire no legal right to interfere in the affairs of that school.

(2) From a legal standpoint the Trustees controlled the school from the beginning, and the old constitution was not (what in FACT it was) a part of an arrangement by which the school was turned over to their control, but was a free act of their own, in which we had no concern.

(3) Even if the Court should admit that the foreign donors had some rights under the constitution, it would not help us much. Our legal rights would be limited by the language of the Fundamental Provisions, and they only require that the moral education of the Doshisha be founded on Christianity. It would be extremely easy for a Japanese court to hold that this is still maintained in the new constitution, and that the omission of the article about the constitution's applying to all the schools of the company was not material. It could easily be argued that this was a matter of course which did not need to be formally expressed. Whatever a foreign court might say to this, there can be no doubt, I think, that a Japanese court would gladly accept this way of exculpating its nationals.

(4) That we stand no show of winning a suit is confirmed by the resolute attitude of the Trustees. They have among them Judge Miyoshi who well knows Japanese law and Japanese courts, and if they felt any danger of defeat in a law-suit they would surely have made by this time some attempt to compromise the matter. That they offer nothing seems to show that they feel that they have no danger of loss in litigation?)

II It seems to me that litigation would do much harm. As the losers would have to pay the costs of both parties, the money loss would be quite a little, but this perhaps you would not care for.

Litigation, like war, would consolidate sentiment, and sentiment AGAINST us. Even those who have deplored the action of the Trustees would feel bound to stand by their countrymen when it came to legal proceedings. This would be all the more so if, as is sure to be the case, the foreigners who desire to make out that the Japanese courts are not fit to be entrusted with the interests of foreigners use the decision in this case as an argument for their contention, and a plain illustration of the unfairness of Japanese courts. Mr. Mc Ivor had only been here a few days when foreign residents were expressing their wish that a suit might be brought for this very purpose. If the friends of the Board in America take the ground that the only reason why the case was lost was the incompetence or unfairness of Japanese courts, that certainly will not make the Japanese any more friendly to us. Such a feeling diffused through the country, even among those most in fellowship with us, would certainly be no help in our mission work, and it might easily be a serious obstacle.

The Doshisha itself has a good deal of power to annoy us, and litigation would not be likely to make them unwilling to use it.

III I cannot see any good to be gained by unsuccessful litigation. It would indeed open the way for the Board to say that it had exhausted EVERY means, but if this measure has no reasonable prospect of doing any good, it does not seem that there is sense in using it. And an attempt to shift the blame of our unwisdom in trusting so much to the Japanese upon the incompetency or prejudice of Japanese courts would be neither candid nor wise.

IV If the other two attornies feel that they are so committed to resorting to litigation (in case other means failed) that they cannot now draw back, however hopeless that measure is, I suppose they must go on, but you ought to know what the reason is. As far, however, as any official conferences with the Trustees are concerned, I was present on those occasions, and I do not recall any reference to litigaton. It was distinctly said that we could not accept any constitution which did not make clear the Christian character of the whole institution, but no threats were made so far as I remember.

Yours truly.

D. W. Learned

12-22-98 848
23

Kyoto, Nov. 24, 1898

Rev. J.L. Barton, D. D.

Dear sir,

Dr. Davis has conferred with the station in regard to further proceedigs in the Doshisha case, and it seems to all except myself that it is our duty to undertake legal measures now that all others have failed. I can myself see great forde in some of the arguments advanced for that corse, but I still hold:-

1 that our case is so weak legally that we are sure to lose it,

2 that litigation will consolidate sentiment against us as foreigners trying to get control of a Japanese institution,

3 that the legal case is so narrow that it will entirely fail to show to the public our real rights,

4 that the "record" which will be obtained (and which Mr. Mc Ivor is so eager to get) will be that the Trustees have kept all their legal obligations,

5 that the decision will be used by foreigners to cast reproach on Japanese courts and this will re-act in the ~~the~~ arousing of prejudice against us as slanderers of the Japanese government.

Still it <u>may</u> be that good will come of it, and I shall certainly be glad if any does.

As I have yet received no authority to pay Mission money for the expenses of litigation (which will no doubt be large), and as we are not supplied with funds sufficient for such business, I do not feel that I can advance money for that purpose without express authorization from Boston. If you send

the telegram which Dr. Davis has asked for I trust you will mention to Treas. Wiggin the need of taking this into account in making his remittances to me, or we may be greatly embarrassed to meet the demands upon our tre asury. The opening of litigation will at once call for a large sum, probably , to be deposited as surety for the costs.

The good book says Put not your trust in princes, and I doubt whether we have gained much by waiting upon Count Okuma and spending so much time in delay, though it will no doubt be convenient in America to be able to say that he approves of our course.

Nov. 25

I have received your letter of Oct. 28th.

Yours truly,

D. W. Learned

Your description of the situation in Japan in your Annual Survey, which I have just read in the November Herald, is capital, hits the nail right on the head

J. L. B.
Rec'd 1-2-99
Ans'd 1-10-

444

Kyoto, Japan, Dec. 3, 1898

Rev. J. L. Barton, D. D.

Dear sir,

Something that has been reported to me leads me to surmise that you did not understand how recently our daughter received the first intimation that her services might be desired in Kobe College. For some resson, probably the pressure of other duties, the invitation was not mailed till near the end of September, and as it went on a slow steamer it did not get to her till the very end of October, so that she had just heard of it when she wrote the last letter that we have received from her. I write this that you may not think that she was negligent in taking it into consideration. I hardly see why the ladies did not write a month earlier, but Miss Searles ill health probably accounts for it. I should like to call your attention unofficially to the fact that, whether our daughter comes or not, there is going to be imperative need of two new ladies there next fall, and that if there are not two sent there is going to be very serious danger of great harm either to the ladies there or to the College. Miss Willcox's marriage makes one plain vacancy, but it is just as certain that Miss Benedict will be going home with her sister in the course of a year and a half from now. Miss Brown is so much of an invalid that she cannot be counted on for regular work, and Miss Searle is very far from well so that it is a question whether she can wait till her regular time for vacation which in any case is not far off. If the new lady to be sent out next fall, whoever she may be, had command of the language and could give her whole time to the school from the beginning it would be hard enough to get on, but is both cruel injustice and foolish policy to ask a new comer to take much responsibility in the school, and also it is a great mistake to wait till the need actually arises and then send to America for re-enforcements. If two can be sent out next fall the College can get on, but otherwise I don't see what is to become of it.

We had a call yesterday from Mr. Masujima the eminent (and high-priced) lawyer who has been retained by Mr. Mc Ivor for the Board in the Doshisha case. It is pleasing to see how heartily he seems to have taken the matter up, and how genuinely he appears to believe in the justice of our cause. But, as he himself well said, legal proof is another thing from moral right, and conversation with him only brought more clearly to my mind the legal weakness of our case. He himself spoke of the fact, to which I referred, that it may plausibly be contended that we as foreigners have no legal standing in the interior of Japan. He mentioned one point which had not occurred to me, that the most of the Board's gifts to the institution, except for current expenses, have been for real estate, and that it would be fatal to our case to have it take the form of a claim for the return of such property to the Board, as both law and public sentiment are very strong against the ownership of the sacred soil of Japan by foreigners. Another thing which came out in the interview was

the scarcity of documentary evidence on our side to prove that those articles of the constitution were the basis on which Mr. Harris, for instance, made his gifts.

There is one element in the history which you may perhaps not realize, that for quite a number of years the great danger before our minds was that the Government would stop the school on the ground that it was really carried on by foreigners who had no right to do such a thing here. Hence we had to magnify Mr. Neesima's part as much as possible and minimise our own and the Board's. You may not perhaps have heard that for a number of years the annual grant to the school and our own salaries were sent by Mr. Hardy to Mr. Neesima, so that if the matter were investigated he could say that the school was carried on with gifts to himself from American friends. This may serve to indicate how difficult it may be for us to maintain before a court that the Board has a right to call the management of the school to account.

The fact is that when the Mission decided to open the school here, where foreigners even now have no rights, it put the the thing into the power of the Japanese. There were strong reasons for making such an experiment, and for a long time it worked well and the school did a work which it never could have done in any other way, but unfortunately it has now turned out badly, and in my opinion we can not make it better by going to law over it. There are some wrongs (and some mistakes) which the law cannot right.

About the only good point in our case legally is that Mr. Matsuyama, who was one of the very first Trustees, is heartily with us and is willing and able to testify on our side. I was interested to hear from him that he thinks (as I do) that we cannot hope that the beginning of a suit will induce the Trustees to resign and give up the game. It is therefore not necessary to spend time in considering who would be trustworthy successors for them, as some seem to be doing, but I may point out that it would be extremely difficult to find the right man for President and that it would be extremely difficult to carry on the school if its privileges were taken away by Government.

Our own little school has had its difficulties this fall in spite of many encouraging things. One student, who has his wife and infant child living with him in a detached building in the school grounds, had to go to the hospital with his wife who was taken seriously ill with malarial fever. In this emergency he left the infant for two days in the care of a fellow-student, Mr. W. and a young woman (a friend of the family) who is a nurse in the hospital. The child being hard to take care of, these two shared in the care of it for two nights, and thus scandal arose. We have no suspicion of anything worse than imprudence, but it has seemed best that this student leave the school for a time at least. The father of the child is naturally much distressed by the trouble into which his friend has fallen in helping him in his need, and feels that honor requires him to go out too as long as the friend is out.

1-10-49

Dec. 8

As you know, the Bartletts have been left alone in Tottori for several years now, and various plans which had been formed for re-enforcing that station have failed for one reason or another. It has seemed to us that it would be wrong to leave them there alone another winter, and the Committee ad Interim has just come to the decision to ask Miss D nton to go there for the coming winter. She has been in Tokyo since the Greenes went home, and has devoloped a sp cial work there. She has a special faculty of getting hold of people of rank and position, (though some of us are inclined to doubt a little as to just how much is really accomplished by it). Capt. Brinkley, the editor of the Japan Mail, has sent us a letter speaking very highly of her work there and expressing the hope that she would not be taken away from it. It seemed to some of the Mission that we were making a mistake in moving her from there, but in view of all circumstances it has seemed to the Committee that the best way of providing for the needs of Tottori was to ask her to go there for the winter, and she has shown a noble readiness to go. It is expected that she will be taking her regular furlough in the course of the coming year, and that on her return from there she will probably be regularly located in Tokyo. The Stanfords, who have spent the past fall in Tottori, are now about going to take up their residence in Matsuyama.

Yours truly,

D. W. Learned

1-2-99 445

Kyoto, Japan, Dec. 8, 1898

Rev. J.L. Barton D. D.,

Dear Dr. Barton,

The Committee ad Interim has voted to ask permission for Dr. and Mrs. Gordon to return to America next spring for reasons set forth in a leeter to you of which we have been shown a copy. I need not say that it is with very great regret that we view the prospect of their leaving us for a time.

Yours truly,

D. W. Learned Sec.

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1-11-99
19

Kyoto, Dec. 12, 1898

Rev. J. L. Barton D. D.

Dear sir,

I presume that before this reaches you you will have received from our daughter an expression of her willingness to accept an invitation to work in the Kobe college. I presume it is unnecessary to say that if she is appointed she will come out with the expectation of making a life-work of it, and that therefore it will be essential for her to learn the language, as will be her intention and desire. If she is sent out, it will of course be necessary for her to have some time for preparation for coming. It would be out of the question for her to rush right out here next summer directly from the arduous work of college and begin work here with the fall term; it would simply result in the Board's having the expense of sending her home for recuperation in a few years. I mention this because, as it is understood that Miss Wilcox is to leave the College at the end of this school year, there will be need of some one there in the fall. I don't know what will be done about it, but it is certain that our daughter cannot be counted on for any work in the fall of 1899.

I beg leave to remind you of some most excellent instructions which you gave the Mission in connection with the coming of Misses Swartz and Willcox in 1896 and 7."Especially in regard to having her spend a year at least in studying the language before taking up any work whatever. I hope the Mission will do this in the future to all new comers, in order to give to

them a start in the language, which they cannot obtain if they study and teach in English at the same time."

These were golden words and the opinion of the Mission is heartily in accord with them, yet they have never been observed in regard to any lady going into that College, and we have to be thankful if a lady going there is allowed to do only half work for a year or two. the result has been a long list of invalids. The trouble is that the College has been persistently undermanned so that there has always been a pressure upon whoever went in there, and the well ones have had to wear themselves out in doing the work of the invalids. Thus Miss Wilcox's going out next summer makes an immediate need of some lady who can give her whole time to teaching, and there is no reserve force to bridge over the interval with until the new lady gets ready to do full work, but on the contrary there is a good probability that there will be a still greater pressure in the course of a year or two, when Miss Searle or Miss Benedict (or both) has to take a furlough. Yet if the new lady does not sacrifice herself and take burdens before she is able to, it probably may mean little less than immediate and complete breaking down of ladies who are working with the very last limit of their strength. The trouble is that there ought to be at least two ladies sent out this next fall so as to give them all a chance to get a fair start.

I will only say now that if the Boards cannot properly supply the College with teachers it would better be given up.

Our daughter knew very little Japanese when she was here and has forgotten nearly all that little during her long absence, so that she would need to undertake the study of the language just like any other new comer. Yours truly

D. W. Learned

J. L. B.
Rec'd 1-17 99
Ans'd 20

447

Kyoto, Japan, Dec. 27, 1898

Rev. J L. Barton, D. D.
Dear sir,

The Committee ad Interim has voted to ask the Prudential Committee (in concurrence with the proper one of the Woman's Boards) to send out Miss Grace Learned next fall as a member of the Mission, with a view to working in the Kobe College (subject to the Mission rules as to giving her chief time for at least two years to the study of Japanese).

D. W. Learned
Sec.

Dear Dr. Barton,

I have received your letters of 25th Nov. enclosing the appropriations for 1899. We of course greatly regret the necessity for the not granting of all we asked for the General work, but we cannot wonder that the Committee could not do more. I suppose that the ruling in regard to medical expenses does not do away with the standing rule that the Board pays physicians' fees when it is necessary for missionaries (in stations where there are no Mission physicians) to get medical advice. Please let me know certainly how this is. Of course if it were not so, those who live near the Mission physician would have a great advantage over those at a distance from him.

There are reports, from sources entitled to some weight, that the Trustees are really about to resign. I shall not believe it till it really happens, but if they do I will gladly admit that Mr. Mc Ivor's policy has worked much better than I expected. The resignation of the Trustees is the necessary first step to any satisfactory reorganization, but it is of course only the first step, and very difficult problems will yet remain. In fact I don't see how the school can be carried on without its present privileges unless it is again taken up by the Board, and that would involve the Board in considerable expense besides the difficulty of getting an organization and a president which would be acceptable to the Board, and yet not repel Japanese support.

Yours truly,
D. W. Learned

J. L. B.
Rec'd 1-25-99
Ans'd 2-4

448

Kyoto, Japan, Dec. 31, 1898

Rev. J. L. Barton D. D.

Dear sir,

The recent vote of the Committee in regard to our paying our medical bills ourselves, I should suppose, will naturally go into effect from the beginning of 1899 when our restored salaries begin. This leaves the expenses of the last three months of 1898 to be provided for, as the bills recently approved by the Committee only came down to the end of September. It seems to the Committee ad Interim that it would be desirable to have the bills for the last three months of the past year paid in the same way as those of the first nine months. As there is quite a little left of the appropriations for "General Work" for 1898, it is all ready to pay these bills with if only the Committee will kindly allow us to draw on these unused balances for that purpose.

We are hoping that the new year will see a re-organization of the Doshisha, for which the reported resignation of the Trustees may open the way. You will, however, of course understand that it is yet to be seen what kind of men can be got in and then what kind of a policy they can be induced to pursue. With the tremendous prejudice against schools under the control of foreigners and the financial difficulties in the way of the school if it does not have foreign help, the problem of its future is a very diifcult one.

With best wishes for the new year,

Yours truly,

D. W. Learned

2-20-99
21 449

Kyoto, Japan, Jan. 6, 1899

Rev. J. L. Barton D. D.,

Dear sir,

The Committee ad Interim has voted to request the Committee to send out one more lady for the Kobe College in addition to the one already asked for in Miss Willcox's place.

This is because Misses Searle and Benedict are both going to be obliged to take a furlough within the next year and a half, and it is very doubtful whether Miss Benedict will be able to come back to Japan. It will be quite impossible for Miss Brown (who is a semi-invalid) and one new lady (who ought to be giving much of her time to the study of the language) to carry on the school alone, and if the new lady now asked for is not sent during this year she will not be here in time to meet the emergency.

It is also voted to ask permission to use the profit on exchange of last year (385) as a reserve fund in aid of the reduced appropriations for the General Work for 1899

This sum belongs to the Board, but has not yet been credited to the Board, being held to await the answer to this request.

It is also voted to ~~DO~~ ask permission to pay the Medical bills of the last three months of 1898 (on the same principle as those of the first nine months of the year) and charge the sum to the unexpended balances of the appropriations of 1898

Yours truly D. W. Learned
Sec.

2-21-99
21

List of Medical Expenses

Incurred in 1898, but not yet reported, and now asked to be granted from unexpected (and unexpended) balances.

Mr. Allchin	**10.67**
Mr. Atkinson	**9.67**
Miss Bradshaw	**7.80**
Miss E. M. Brown	**5.25**
Miss Case	**5.09**
Mr. S. L. Gulick	**3.62**
Mr. Learned	**19.10**
Miss Searle	**17.75**
Mr. Stanford	**11.81**
Dr. Taylor	**10.**

D. W. Learned
Sec.

10.67
8.67
3.62
19.10
11.81
10.
64.87

No 4

4550

2-7-99

Kyoto, Japan, Jan. 7, 1899

Rev. J. L. Barton D. D.

Dear sir,

I am sure that you will rejoice with us that the opening of the new year finds the way opened for a re-organization of the Doshisha by the resignation of the Trustees. I am glad to find that I was in the wrong in my expectation in this matter, and will most heartily give to Mr. McIvor and Dr. Davis the credit which they deserve.

You will, however, of course understand that this is only the beginning of a long and difficult path which must be traveled if we are to see the Doshisha restored. (1) A satisfactory new Board has to be chosen, and the matter is complicated by the fact that the Japanese donors and the Alumni have a claim to be heard in the matter, and it is by no means certain that their ideas will coincide with ours. (Parenthetically it may be remarked that this is an illustration of the embarassments which may result from combining unchristian with Christian money in such an undertaking as this.) (2) Then a man must be found for president, and this will be no easy matter and whoever the man is it will be a good deal of a problem whether he will turn out to be the kind of man that is needed for the emergency. We shall probably not have the responsibility of nominating the new president, and I am sure that I do not covet the responsibility. Some of us have thought of Mr. Miyake of Osaka; he has done excellent work in that church, but I very much fear that he would turn out to be another Kosaki. Some have recommended Mr. Oshima who was formerly in the Government college in Sapporo and was for a time a teacher in this school,

but I greatly fear that he is not strong enough for the place.

(3) One of the first duties of the president will be to get teachers of the right kind, and this will be no small undertaking. (4) Then will come the question of finance, which may yet wreck the whole thing. I presume there is no doubt that the Education Department will withdraw the privileges which it gave the school last year, and this (while it will remove some temptation to trim down the Christianity of the institution to suit the ideas of Government) will impose a heavy burden upon the school, as it will undoubtedly diminish greatly the number of students. It must be remembered that, with all that the Board has done for the school in the past, it has provided no endowment for it, and that handsome buildings may be a source of expense rather than a help sometimes.

As the Board did not enter upon this course of procedure to destroy but to restore the school, it is obvious that it cannot look with indifference upon the coming crisis in the institution, but is morally bound to give what aid and sympathy it can. I take it for granted that it is out of the question for the Board (for the immediate present) to give any grant in aid, but it is also plain that the new management will need more than good wishes and indefinite hopes for the distant future if it is to carry on the school and not bring the whole concern into bankruptcy in a few years.

I would suggest the following, based of course on the supposition that the school is satisfactorily re-organised.

(1) The school will need a certain amount of teaching from a foreigner if it is to make any bid for students. Mr. Cady has

his good points, but after what has passed it is impossible that the Board should re-appoint him as a member of the Mission even if it would have done so in any case. It may be expected that he will retire if the school is re-organised, and it would greatly relieve the finances of the school not to have to pay him. I think that in that case it will be highly desirable, and perhaps essential for the prosperity of the school, that the Board supply in some way some English teaching there. For the immediate present I should strongly advise Mr. Curtis to give up his night school and give what time he can to the Doshisha, and I am ready to show the reality of my interest in the matter by giving some time there myself so far as my other work will allow. I should presume that some such temporary arrangement could be made by us informally without waiting for formal permission from the Committee, and it might perhaps be as well that our first return to the school be in a temporary and informal manner which would not commit the Mission to any permanent arrangements. As Mr. Curtis is likely to be taking his furlough in the course of a year and a half, any arrangement now made for English teaching would have to be somewhat temporary and provisional.

(2) I feel very strongly that the Committee ought to allow the income of the Harris fund (the whole of it) to be used for a time in aid of the "Middle School" (that is the Academic Department). This of course would not be done unless and until the school is re-organised on a satisfactory basis and assurances of a satisfactory kind are given that the school will be carried on according to true Christian principles. Certainly if the

Doshisha Middle School goes into bankruptcy there will never be a Harris Science School in Japan in our generation, and probably in no other. I should presume that with the consent of the heirs the income could be thus used for a time, both as being what we should suppose Mr. Harris's desires to be under the circumstances and as the only possible means of laying a foundation for a Science School.

(3) I should say most decidedly that it would be best for the new Doshisha not to attempt to carry on a Theological Department at present, but that strength should be concentrated on the Middle School. As the three Theological students now there all graduate in this coming spring and there are no new ones in sight, the matter so far is a very simple one. My proposition includes the allowing the Trustees to use the money which we are paying them as house rent for the Middle School, notwithstanding the fact that the arrangement with them (when the houses were turned over to them) was that this money should be used for the Theological Department, and thus we might be entitled to demand that it should be kept for that particular part of the school. The closing of that department for a time would thus relieve the finances of the school, and would also facilitate the withdrawal of Prof. Yuasa who is not, I think, much of a help to the Christian character of the institution. As for our little Theological School, it might possibly be worth considering whether it might not be brought into affiliation with the restored Doshisha, and perhaps be called the Doshisha Fukuin Gakkwan, but I certainly should not wish at present to see it merged in the larger school or its independent action interfered with.

As the school year in Japan begins in April the new administration will naturally come into power then, and thus the time for making all the many necessary arrangements is very short. One of the first questions asked by the new administration will naturally be as to the future relations of the Board and the Mission to the school, and though it is not to be expected that a full and comlete answer can be given at once, it is desirable that we be able to say something. Some of us have even thought it desirable to ask for a telegram from you on the subject, and no doubt it would be a good thing to get so early intelligence, but in view of the complexity of the questions I do not quite see how we could arrange a code which would be sure the cover the ground and enable you to give a categorical answer. I would suggest, however, that you favor us with as early a reply as convenient on the whole subject,-- especially (1) as to whether there would be any objection to some of us helping in the English teaching (in case Mr. Cady leaves) in an informal and temporary way pending the settlement of more definite and permanent plans of co-operation; (2) whether it is likely that a request from the new administration for premission to use the Harris income for the Middle school for a time would be favorably received. If such a request could not even be entertained, or would have no chance of getting a favorable answer, we ought to know it at once.

I would simply add that in my individual opinion we (or you) ought to make a satisfactory arrangement as to these Kyoto houses a sine qua non to any plan of co-operation with the school in order that there may be no danger of this questio

J. L. B.
Rec'd 2-7-99
Ans'd 2-8-99

451

Kyoto, Jan. 14, 1899

Rev. J. L. Barton D. D.

Dear sir,

The Fourth church in this city celebrates its fifteenth anniversary this afternoon. The news received from Dr. Davis since Iwrote to you a few days ago makes us more and more grateful, and gives great reason to hope that the first step in the reconstruction of the school, the getting in of a good Board can be speedily accomplished. This should encourage us to hope that the next step the choice of the right man for President, may also be accomplished, though I am glad that I do not have the responsibility of finding him. I think you understand that none of us have any desire to resume our old relations with the school, and that it will only be for the sake of helping build up the Christian Doshisha once more that we shall be willing to have anything to do with it. To help prevent (or remove) the suspicion that we are seeking to control the school it will be well I think, for us not to becomes members of the Faculty or governing board again, but to give whatever help we do as outside friends. As such help of course will be help by the Board, it will make it easy to demand as a preliminary that the Trustees make satisfactory arrangements in regard to these houses as well as give satisfactory assurances in regard to the Christian character of the school.

Kyoto, Jan. 1899

In regard to the request from the Committee ad Interim for a second new lady for the Kobe College I need add little to what I have already written. Although Dr. Davis's letter to the C. A. I. (in which he is joined by the other two members of the Advisory Committee of the College) was not written to be sent to you, I enclose it fearing he may not have time just now to write directly to you on this subject, with all the other burdens on him. The case seems very plain, that the approaching departure (with such very great uncertainty as to her coming again to Japan) of Miss Benedict makes a vacancy just as plainly as Miss Willcox's approaching marriage, and that the fact that Miss Searle's vacation will come just about the same time makes it imperative that measures be taken to fill that vacancy before hand.

I perhaps ought to add that the single ladies now in the Mission are now so fully occupied with the evangelistic work in the several stations that no one of them could be called in to help out at the College except at great inconvenience, and that the educational and evangelistic works are so distinct that a lady who has been long in the one cannot to advantage be transferred readily to the other.

Yours truly,

D . W. Learned

It must not be forgotten that Miss Brown's health is very uncertain and that she is more likely to break down entirely (which she certainly will do if she is over-burdened) than to get really well again. Just now she is very poorly; in fact she has done almost no work, I think, for two or three months, and is worse now than before.

452

2-16-99
20

Kyoto, Jan. 23, 1899

Rev. J. L. Barton D. D.

Dear sir,

Y our favor of 9 Dec. was received in course of time, and we thank you warmly for your word of greeting. You may be sure that such messages from you will always be appreciated.

I do not understand that you ask our opinion in regard to Mr. Severance's coming back to the Mission, but I will say on my own responsibility that I greatly regret to say that I could not att all favor it. He has many fine qualities, and seems in some ways to be especially well adapted for missionary work, but there seems to be something lacking in his make-up which stood in the way of his work, and I do not think that it is of such a nature that any spiritual experience, however real and deep, would relieve it. If, as I judge, he is doing good work in America, it would be a great pity for him to leave it to make another experiment here.

Yours of Dec. 23d came only two days later. Many thanks for your kind words in regard to your impressions of our daughter. I hope you will meet her again before she comes out here.

We are very glad that there are two ladies available for the Kobe College, and hope the Woman's Board will be able to send them both. We wish very much that Miss Benedict might be able to continue in the Mission, but her sister's (Mrs. Curtis') health is so poor that it can not at all be depended upon, and to leave the provision of a successor for her till she has actually gone would be to lay a strain upon her associates which

might produce serious results. I am sorry to say that at the present moment it looks very much as if it might be necessary for them to go home at an early date. Mrs. Curtis's case is a very curious one, and one is temted to wish that she might fall in with some faith-healer, but I do not know enough of it to have any right to pronounce a decision. Mr. Curtis is a genuine missionary, and it will be a double pity if both he and Miss Benedict ar e taken away from the work here.

I am not a little disappointed and disgusted to hear that some of our staunchest friends among the Japanese are determined to have Kosaki and Shimomura on the new Board of Trustees. It seems almost as if their opposition to the work of the last Board were based more upon objection to a verbal change in the constitution than upon any desire for a thorough-going reform in the school. I consider Mr. Kosaki as being directly responsible for the recent misfortunes of the Doshsisha. I fear it is not out of the question that his friends may move to elect him to the presidency. I have had no conference with others on the subject, but for myself I should refuse to have anything to do with the school under his presidency or to advise the Prudential Committee to give it any help. However excellent and devout he may be personally (and I do not question that) I think his unfitness to be at the head of the school had been fully shown, and we could never be sure what he would not do.

I trust it will not come to this, but it may need a warning that the American friends lack confidence in him to prevent his election. It is diaappointing too that some of our best friends object to Mr. Oshima as trustee on the ground that he is not a graduate nor a Kumi-ai Christian (he was a member of the Independent church in Sapporo.)

Yours truly
D. W. Learned

458

J. L. B.
Rec'd 2-28-99
Ans'd 3-1

Kyoto, Japan, Feb. 3, 1899

Rev. J. L.Barton D. D.,

Dear sir,

The alumni of the school have elected their four men for the new Board of Trustt es,- Messrs. Kosaki, Ukita Shimomura, and Kishimoto. The last named is now working under the Unitarian mission. It is thought that Ukita will orobably decline, in which c se the next one will be Dr. Kawamoto who was formerly in the hospital here. The formal election of the new Board and the waiting for their acceptance, and then the legal notice of the meeting will take quite a little time yet. I am sorry to see Mr. Kosaki in such favor with the alumni, and I fear it is not impossible that he may yet be chosen the new president.

Yours truly,

D. W. Learned

454

Rec'd 3-6-99
Ans'd 16

Kyoto, Japan, Feb. 10, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Your favor of 10 Jan. was received a few days ago. We greatly regret to hear that Miss Keith is not available for the needs of the Kobe College, and can only hope that some other lady equally well qualified for that work may be found. The need of having the two ladies asked for both this year is very real and very great. I do not wonder that Miss Denton should occur to you as a possible supply at Kobe, but her own furlough is now due and she has decided to ask for it in the course of the present year, I understand, so that she will probably not be here just when the press of the need comes. Moreover she has so long been accustomed to being at the head of her work, and she is so much inclined by nature to take the lead, that it would be tempting Providence to put her in a place like Kobe College and expect that there would be no friction.

I trust I need not assure you that I had no slightest thought in writing to Dr. Bradford of inciting or helping him to attack or criticise the policy pursued towards the Doshisha. My desire was simply to write to him as a personal friend and to point out the reasons why our legal position was far weaker than our moral one. I have already written to him of the success which (unexpectedly to me) has attended that policy. This success of the policy must serve to forestall any criticism of it.

Yours truly,

D. W. Learned

J. L. B.
Rec'd 3-14-99
Ans'd

455

Kyoto, Japan, Feb. 11, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I have read Dr. Davis's letter, and add a few words of my own.

I quite agree with him that we can place no confidenc at all in Mr. Kurahara's statement in spite of the sonorous professions of honor made by his brother to me at Kumamoto, as I reported to you from there. I heartily approve of the efforts to find Araki and to bring what pressure we can upon him. It would at least be interesting to compare his opinion of Kurahara with the latter's of him.

But as to litigation, I very much doubt its wisdom. I should not at all object to it if we had a good prospect of making anything by it, but I doubt whether we have a good case at law, and I don't believe we should get the money back even if we won the case. We of course had no legal right to own the real estate, and so far as I know we have no documents which certify to our ownership of the money invested there.

Apart from the hope of getting our money back there seems to me to be no good reason for going to law. There seems to be no such reason as was so strongly urged for carrying the Doshisha matter through even without hope of a successful issue; it seems to be a matter entirely of expediency. It would indeed be a satisfaction to show up the true character of some of these men, but I doubt whether there would be any real use in it.

Yours truly,

D. W. Learned

456

J. L. B.
Rec'd 3-14-99.
Ans'd 16

Kyoto, Feb. 16, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I have received your favor of 20 Jan. I am glad to see that you so heartily approve of the plan that every new missionary shall have at least two years to study the language. It is not a new rule with us, but has been the Mission rule for a number of years. The difficulty, however, is to enforce it in the case of the ladies who are appointed to the Kobe College. Owing to the fact that the College is under-manned and that new ladies are not sent out for it until the need for them is most urgent, a lady going there is under so great pressure to help the others (who are always over-worked ti?? they are on the point of breaking down) that it is almost impossible for her to give full strength (or half strength) to the study of the language. The result is that there is no one there except Miss Brown who can use Japanese in even teaching the Bible, and their work has to be done through English which cannot reach the younger girls and has limitations in work for the older ones. It is a tremendous mistake to keep that school so poorly supplied with teachers that those there are always breaking down and have no proper opportunity to learn the language; it is the poorest sort of economy.

About the time this mail leaves Yokohama on the 18th the new Trustees will be gathering for their first meeting in Tokyo. I need not say that our hearts are frequently and earnestly lifted in prayer for them. I do not apprehend that there

will be any difficulty in getting the constitution fixed up, but the election of the new president will be a very serious matter. It cannot be denied that it looks very much now as if the choice were likely to fall on Mr. Kosaki. It is argued that they must have a man of educational experience (though the lack of this did not stand in the way of the election of Yokoi or of Kosaki himself the first time), and also there seems to be an aversion to going outside of the Kumi-ai circle, which leaves only a narrow field for choice. While I think Mr. Kosaki is doing a very good work where he is (especially through his magazine), it seems to me that the history of his former administration shows such an utter lack of fitness for this work that we should stultify ourselves if we should resume relations with the school under him. We should only be inviting a repetition of the old troubles if we went into partnership with him. I feel very strongly that, while we are not called on to antagonize him, we ought to have nothing to do with the school if he is made the head of it again; let him try it, and the sooner he makes a failure of it the sooner some other arrangement can be made. We have let the new Trustees know our opinion of the matter, so if they elect him it will be with a knowledge of the way we feel about it. I need not say that the case will be no better if some figure-head is put in as nominal president and Mr. Kosaki is given the real power under some other name. I must confess, though, that I do not know whom they can choose who is sure to be the fit man. There is some mention made of Kashiwagi who is now pastor in Annaka and was teacher in the school a long time. He is a warm friend of Kosaki and left the school when the lat-

ter was deposed. I should guess that perhaps he may be accepted if it is thought too hazardous to elect Kosaki. He is not much of a man to look at, and I should not have thought of him as strong enough for the place, but I think he is an earnest Christian, and we might perhaps accept him as the best man available and do our best to help him.

We are much troubled about Mrs. Curtis's state of health, and are almost ready to say that she ought to be taken to America at once. But her husband and sister feel strongly that she is not able to make the journey, and of course it is a serious matter to urge them off while they feel so. The perplexity of the case is much increased by the fact that she has very strong objections to seeing a physician, believing that it is her duty to wait for the Lord to raise her up in his good time. Failing such a call from him she will not even leave the room where she has been for more than two years. Until recently she has been so willing to be left alone that Mr. Curtis has been free to carry on his work, but now he has to stay with her most of the time.

Last week Mr. Allchin gave his illustrated lecture on the Prodigal Son here. As you have no doubt heard, he has transfused the story into genuine Japanese and thus it is wonderfully effective with the people. It is certainly a very fine piece of work, and he has a great field of doing good with it.

Yours truly,

D. W. Learned

A. B. C. F. M.
3-22-99.
3
4

Kyoto, Japan, Feb. 25, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I have just returned from the funeral of Dr. Morita who had been teacher in the Doshisha for nearly 20 years, being the oldest in service there since we left the school. He was one of the famous Kumamoto Band, and has stood the test of time better than the most of them. He had been connected with the school, as student or teacher, ever since 1876, and had not been absent except during his three years of study at Yale, where he took his Doctor's degree and was for a year or two on the roll of the Faculty as lecturer or instructer in Oriental Philosophy. In the Doshisha he was teacher of Philosophy and also took the History of Religion. In the discussion in regard to the choice of head of the Middle School a few years ago he took the ground that a man who had a good moral character was enough of a Christian for the place, and naturally he was opposed to any definition of the Christianity for which the school stood, but I think his own faith was sound and earnest. Mr. Miyagawa in his sermon to-day spoke of Mr. Morita as retaining a child-like faith in spite of his stand for freedom of thought, and I don't doubt it was true. He had been ill for three months, or thereabouts, with disease of the kidneys. During his illness he found much comfort in making Japanese poetry, which he could do without the use of his eyes, and some of them showed his living faith.

Mr. Yuasa is the only other one who has been in the school any great length of time (except the old teacher of Chinese) and he has been called to the pastorate of the Heian church

of this city.

We are much pleased to hear the news from the meeting of the Trustees. It seems as if Mr. Mc Ivor and Dr. Davis might take much comfort in the result of their long labors. The choice of Mr. Kataoka seems to me to be probably the best that could have been done under the circumstances, though of course on general principles it would be much better to have a man who could give his whole time to the school. But Mr. Kataoka will do much to restore confidence in the school, and all the friends of the school can rally around him. It may be hoped too that he will broaden out the school in the good sense, and make it less the possession of a clique in the Kumi-ai churches.

I do not know what Mr. Cady's plans are, but I should not be surprised if he should wish to remain in the school till the end of his engagement next fall. In that case there would seem to be no need of our going into the school this spring and there will be time for the Trustees to formally write to you and solicit the restoration of relations with the Board. It seems to me very desirable that we should not teach in the school again until some such formality has been gone through, in order to help them realise that it is a favor to get the services of the Board's agents, and that they may have less occasion to think that we are so eager for the privilege of teaching English that they have only to beckon to us to get our services.

Yours truly,

D. W. Learned

Later news from the Trustees is much less satisfactory.

J. L. B.
Rec'd 3-29-99
Ans'd 4-3-
458

Kyoto, Japan, March 6, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Your favor of 4 Feb. was duly received. I do not quite understand the grant of the Yen 1,000. Kumamoto money for the land for the Newell house, as I had understood that that land was otherwise provided for, and moreover it has been customary for the Committee not to make grants without Mission action. If this grant was made at the private request of Mr. Newell it would seem to be a new precedent. I have not had time yet to hear from him or I might understand it better. I had been hoping that this money would be available for repairing the Pedley house, which is said to need extensive repairs, and for which a grant was asked for by the C. A. I. last spring.

We are rejoiced to heat that the matter of the constitution for the Doshisha and the matter of these houses has been satisfactorily arranged. All seems to depend on the man, now, who shall ~~to~~ be chosen to carry out these good principles. The Trustees meet here on the 11th, and I suppose they will choose the new president then. I wish very much that there was a strong man of the right kind available for that position, and that then the Board was in a position to renew its old aid of the school, for I believe there would be a great sphere of usefulness open to it. But in the lack of a thoroughly satisfactory man to take the lead of the institution perhaps there are some compensations for the fact that the Board cannot offer to help the school. I still fear that Mr. Kosaki will be chosen (perhaps under cover of Mr. Kataoka as honorary president)

and in that case it may be as well that we shall have a good excuse for not doing much for the school. You may possibly be interested to see the enclosed letter from Mr. Kono, a business man in Tokyo and one of the new Trustees.

As to the matter of our daughter's waiting a year before coming out, we only want her to do what is best, and there would no doubt be advantages in her having the benefit of a year at such a place as Springfield. But there is not perhaps so much benefit to be gained from it if she is going into school work as if she were going into general missionary work. Even if she were going into general work I myself am inclined to think that a year or two here in company with such a woman as Miss Talcott, where she could study the language and at the same time learn missionary methods andstudy the Bible in connection with actual work, would really be more valuable than the same time at any place in America. For teaching, if she were going to take the head of some work or work by herself it might be necessary that she have some actual experience of school work before coming, but in fact she will (for some years at least be under the guidance and direction of older and x experienced ladies so that it will not be so important that she be prepared to go ahead on her own responsibility. In fact the ladies of the College have assured us, when we spoke of this very question last fall, that they preferred to have a lady who would ~~MUT~~ not have a lot of ideas as to the proper way of carrying on schools (and who might have to unlearn a lot to get into touch with the conditions of work here), but would like one who would recognise her own inexperience and would be ready to learn from others and from experience. I am inclined to think there is a

good deal of sense in this.

Another matter is that it is impossible to provide for the needs of the College from the resources of the Mission, and hence the only way to do is to send some one from America. Hence the only way to postpone the coming of our daughter is to send some other person in her stead, and thus asking her to wait seems likely to mean asking her not to come at all for this work. While we ourselves should very much like to have her have a year of preparation before beginning work in the College, the preparation which I should consider altogether the most important would be a year of study of the language (and of Mission work) here with no responsibility for work of any kind. If the College could get along without her till the fall of 1900 the most profitable thing for her to do meantime, in my opinion, without question would be to come out here next fall and give a year to study here.

If the Committee were disposed to give her an appointment to take effect from Sept. 1900 and to pay the expense of her coming out here we would gladly take her as a member of our family till then for the sake of her having a year of quiet study here. I presume this is not practicable, but I say it to illustrate my idea as to the most profitable way of her spending a time of preperation if she were to have it. The first question, however, is what is wanted at the College, and the ladies there will probably speak for themselves. I will only add that, while I trust she would do good work as a general missionary, it seems to us that she is more especially fitted for work in the College, and that if she is to go there, as

the ladies have asked her to, it seems wise that she should shape her course with a view to that and not spend her time in a course of study which would not be directly and especially helpful in her work there; and (I may add) that it would be also a pity for her to be directed to prepare herself for teaching work and for the place meanwhile to be filled permanently by the appointment of others.

Since beginning this letter I have also received an interesting letter from another trustee, Mr. Tomeoka, which I will enclose. I think we all are inclined to think that Mr. Miyake is the best man in sight for the head of the school, and we should have great hopes for it if he were to be elected under Mr/ Kataoka. The fact, though, that Mr. Miyake is the pastor of an important church in Osaka which would greatly miss him will probably be a hindrance to his election. If he should be elected I think we should all feel that we ought to give all the help we could to the school as long as it were carried on in accordance with its principles.

If I may be permitted to recapitulate in regard to our daughter's waiting for preparation,--(1) For the teacher's work it does not seem that study in the Bible School is so necessary; (2) for beginning teaching the most favorable opportunity will be given here, where she will have for a time only a few hours a week under the superintendence of the ladies who know by long experience just what is needed here; (3) if the College could get along without her till 1900 the best use she could make of the time meanwhile would be to spend it in quiet study of the language out here; (4) but the college need cannot be supplied without some one's being sent from America, and thus asking her to wait would apparently mean filling the place without her, and would look very much like advising her not to come at all.

Yours truly,

D. W. Learned

4-7-99
18

Kyoto, Japan, March 13, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I hoped to be able to report the election of the president of the Doshisha by this mail, but it does not look now as if I should be able to. The Trustees have been in session since Saturday, and have fixed up the constitution, but will hardly get to the election of the president in time to be reported by this mail. They have adopted the draft of the constitution (or trust foundation) as drawn up by Mr. Mc Ivor and adopted by their commitee (with a number of little changes) with only one change of consequence,-- that the plan of having the Kumiai churches elect three members of the Board has been given up (in obedience to the request of a meeting of the alumni of this region) and the representation of the graduates has been increased from three to five. Thus the alumni will have a strong influence in the Board and there is reason to fear that it will not be for the good of the school from our point of view.

The graduates have given their votes very largely in favor of Mr. Kosaki for president, and this gives him the inside track, and I very much fear that he will be elected, though I think the majority of the Trustees would prefer some one else if a really good man could be pointed out to them. Dr. Davis and I have sat with them to-day at their request, and we have plainly pointed out the strong objections to Mr. Kosaki, but we cannot so easily point out a better really satisfactory man

Yours truly, D. W. Learned

4-11-99
18

460

Kyoto, Japan, March 16, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Your favor of Feb. 20 was duly received, and it was fortunate that it came while the Trustees were in session. We are very glad to hear that you would be ready to receive an application for teachers in the school. If the re-organisation is completed by the choice of a president in whom we can have some confidence I am sure that we shall send on such a request, but it will probably be better for us to wait till the president is elected. I think that on that condition mission money could hardly be better used than in sending at least one man of the right kind to the school.

I need hardly say, after all that I have already written, that we shall be greatly pleased if it can be arranged so that our daughter can have a year for the uninterrupted study of the language before beginning regular work in the college.

I presume Dr. Davis will give you a full report of the meeting of the Trustees, and a copy of the new constitution will be sent you as soon as it is published in English, so I will not attempt a detailed report. As far as the constitution is concerned we have nothing at all to complain of, though I think it was a great pity that they yielded to the demand of the graduates and struck out the provision for having three trustees chosen by the Sokwai of the Kumiai churches, and instead increased the representation of the graduates to five. It is also a comfort that the matter of these houses, which made so much trouble formerly, is settled.

It was voted to ask the Board to resume relations with the school and help it with men and money. Properly, of course, they ought to send you a formal letter to this effect, but they are so careless about such things that I should not wonder if you never heard from them. If they send any official communication to the Mission we shall of course report it to you, but I should not wonder if they did not even do that. In that case it is for you to decide whether you will stand on dignity and wait for them to make a formal request, or whether you will communicate with them. I hope that in some way you may come into communication with them, and there are two things which I should like to have you say to them:--(1) that the cooperation with them depends not only on the soundness of the constitution, but also very much on the sort of man who is at the head of the institution to carry their good principles into practice; and (2) that they should complete the settlement of the house matter by giving us a legal lease of the houses which we are to have the use of. This point was strongly urged upon us by Mr. Mc Ivor, and it is certainly reasonable. At present we could not take a lease and they have done all that they could, but in a few months, with the coming into force of the new treaties, we shall be in a position to take a regular lease and acquire a legal right to the use of the houses for the period which they promised to us, which will be much more satisfactory than to have only a promise which might conceivably at some future time be rescinded. The formal lease will also give an opportunity for the setting apart of the houses which we are to have the use of and be responsible for the repair of, and thus

be the means of preventing serious misunderstanding at some time. Obviously it will be pleasanter for you to suggest this than for us to have to ask for it.

I enclose a copy of the letter which I have sent to Minister Buck on behalf of the Mission. I am sorry that this copy got defaced in some way in the copying. Mr. Mc Ivor has probably written to you his thought that you will write to the State Department on the strength of these letters (his and mine). If you do, it would be well to also make mention by name of the help given us by the Legation interpreter Mr. R. S. Miller.

I don't understand just how it is that Mr. Kosaki has so much of a hold over the graduates and faculty of the school. I am tempted to think that with some of them it is a choice of him as the man who will keep as closely as possible to the policy which Mr. Yokoi and the late Board have pursued (and which Mr. Kosaki himself really began.) I think it is not wrong to imagine that the fact that the foreigners separated from the school under his administration was no obstacle to his being favored for re-election; and I would even venture to surmise that it increased his popularity. Certainly the election of him would have done the utmost to minimize the effect of the present re-organisation. It must be admitted, though, that it was not easy to point to any one whom we could heartily recommend. Our best hope had been that Mr. Kataoka and Miyaki might be chosen; and these might have been elected, but the latter positively resigned. Misses Case and Colby, who know him well as the head of the Baikwa Girls' School, think he would not have been strong enough for this place, so perhaps it is as well

that he declined. The temporary arrangement which was finally made is, of course, far from being an ideal one, but it was perhaps as well as could be done now, and we are devoutly thankful that we may yet hope that Mr. Kozaki will be kept out.

I have not known Mr. Yamanaka for several years, and I have no idea how he will do in this place. It may be that he will prove to be equal to the place, and can be kept on in it with Mr. Kataoka as President; or it may he that one of the men now in America (possibly Mr. Nakasoko, who used to have a good spirit) may prove to be the man.

The Gordons leave us to-morrow for a little final visit in Tottori, so we shall barely see them again before they leave Kyoto for America at the end of this month. I need not say how much they will be missed. It is very pleasant that their last day here is the day of the organisation of a church in the Airinsha chapel which is the work which they have built up since their last coming from America.

The last public function of the old management of the Doshisha takes place next Saturday when the Middle School year ends, and also the remaining students of the Theological Department graduate.

Yours truly,

D. W. Learned

MARCH 22

Since writing the above we have had a conference on the Doshisha questions, and I am disposed to modify my views so far as to advise that, when the request of the Trustees is sent to the Committee, the income of the Harris Fund be sent them for one year with the intimation that the giving of it for a longer period will depend upon the manner in which the re-organization of the school is completed with the choice of a president. This will probably have a better effect than simply to postpone all action till the president is chosen.

While, of course, you would not mention Mr. Kosaki by name/ it will not be difficult for you to give them to understand what you mean.

In view of the great desirability of supplying an English teacher for the Middle School (if the re-organization is satisfactorily completed) and ~~have~~ having him here from next fall, we shall at once move the Committee ad Interim to send you a petition on the subject with the thought that the man might be looked for and secured, but not actually started till the president is chosen.

You will understand that it is desirable that the three representatives of the Board on the Board of Trustees be appointed in time so that they may be ready to act as soon as the going into effect of the new treaties will allow them to. I should myself decidedly recommend that they be appointed by the Prudential Committee itself, though there is nothing to prevent the appointment's being referred back to the Mission, and I would suggest that two of them be chosen from those of us who

are not living in Kyoto. I need not say that Dr. Greene is pre-eminently fitted to be one of them, and I should think Mr. Albrecht would be an excellent one for the other.

It is a striking fact that at the graduating exercises of the Theological Department next Saturday there will be no religious service of any kind, as the Middle School anniversary comes at the same time, and that is still under the old administration.

Yours truly,

D. W. Learned

1 1 9
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JAPAN MISSION OF THE AMERICAN BOARD.

Kobe

Secretary and Treasurer:
DWIGHT W. LEARNED.

4-11-'99

Kyoto, March 16, 1899 189

Hon. Alfred E. Buck,
E. E. and Minister Plen. of the United States,
Tokyo,

Your excellency,

By order of the Standing Committee of our Mission I wish to express to you our appreciation of the friendly interest which you have shown and the assistance which you have rendered in the settlement of the Doshisha problem which now has arrived at a satisfactory solution. While neither the American Board nor the Mission had any desire to control the institution into hich so many thousand dollars had been placed, we could not sit idly by and see the perversion of these funds by the lawless mutilation of the unchangeable provisions of the constitution which made Christianity the foundation of the moral education of the school.

Of course we could not ask or expect that you would interfere officially in such a matter, but we thank you warmly for the unofficial good offices which you have rendered us in various ways, and which have, we believe, materially contributed to the bringing of this affair to a peaceful and satisfactory settlement.

Your unofficial advice and sympathy have at all times encouraged us, and no doubt they have had much to do with the successful result. We make bold to feel that the magnitude of the interests involved and the large number of people in America who are interested in this enterprise of Christian benevolence have justified you in giving us the sympathy and help which you have so generously done, and we trust that it has also served as a lesson to the Japanese in the sacredness of trusts. This is so well known to you that we are sure that you rejoice with us in the settlement which has been reached as well as in the fact that it was reached without resort to litigation.

As American citizens we rejoice that the representative of our country has so great an inlluence with the Japanese and that he has improved this opportunity to use it for the right and to help the Japanese to understand the importance of maintaining inviolate the sacred obligations of trusts.

On behalf of the Mission, therefore, I beg leave to extend to you our most hearty thanks for your assistance in this matter, and to convey to you our most hearty good wishes for your health and welfare.

Your obedient servant,

D. W. Learned

Mission Secretary

462
4-18-99
20

Kyoto, March 23, 1899

Rev. J. L. Barton D.D.

Dear sir,

The Committee ad Interim has voted to ask from the Prudential Committee a special grant to cover extraordinary medical expenses for Mr. S. L. Gulick of $174.

Yours truly,

Voted

D. W. Learned
Secretary

463

H-24-99

MAY 10 1899

Kyoto, Japan, March 30, 1899

Rev. J. L. Barton D. D.

Dear sir,

We have just said good-by to the Gordons and we suppose the John Gulicks and Florence Allchin took the same ship from Kobe yesterday. Miss Chittenden of the Foochow Mission is on the same steamer. It seems too much like the old time when the Davises and we were the only families here, especially as we never see Mrs. Curtis and see very little of Mr. Curtis now.

In view of the great field for work in this city and this region, and of the importance of not neglecting our theological school, not to speak of the great desirability of our doing all we can to help the Doshisha get a new start, it is a sad pity that this station should be thus reduced, and it is most earnestly to be hoped that the Carys may be able to come back here in the fall, and also that the Gordons may return to us in time.

It seems almost a miracle that the revolution has been effected in the school, and it will be about as much of a miracle if the present regime succeeds in holding its own. It has against it the natural opposition of the friends of Mr. Yokoi's policy, the antagonism of Mr. Kosaki's friends, and the ill will of the graduates whose wishes have been disregarded in not electing Mr. Kosaki. There is also a good rallying cry for the opposition in the fact that the new Trustees have not contented themselves with the restoration of the principles of

the Neesima constituiion, but have made the declaration that they hold the property as a trust, have provided for three foreigners on the board, and have approved of our declaration as to what is meant by Chtistianity (not to speak of giving us the use of these houses for thirty years). All these things, right and proper as they seem to us, can easily be represented as a surrender to foreigners, and the Japanese are apt to lose their reason (like some other people) when patriotism seems to be concerned. Already we hear that there is a movement on foot to call on the Trustees to resign and turn the school over to the graduates, who, never having given anything to the school, naturally think that they have the sole right to govern it. It will take a good deal of grit and grace on the part of the Trustees to hold their ground, especially as their task is so difficult a one that they may well be excused for wishing to be excused from it.

It seems plain that it is the duty of the Board and the Mission to do all that can be done to help and encourage the Trustees, and also to not commit ourselves to any long continuance of help, so that it may be speedily withdrawn if things here should take such a turn that it will be wise to dissolve partnership. ~~I would suggest, for example, that the income of the Harris Fund~~ I would suggest, for example, that the income of the Harris Fund be not promised to them outright for four years as they request, but that the promise be for a year at a time. Also I hope that a man will be sent out this summer, for it will be very hard for them to carry on the school without such

help, but that he be a man who will give his time to teaching entirely for two or three years, and who can at the end of that time (or even before) be recalled or withdrawn to other work. That is that he be a man who will be willing to come out for a short period, and who can be easily withdrawn if it is not wise to continue such help.

Also the great desirability of getting from the Trustees regular leases for the thirty years of the houses which are recognised as needed by the mission here is increased by the possibility of there being another revolution which might bring into power men who would like to revoke that concession if they could. In any case it will be highly desirable to have the leases so as to make clear just which houses we have the right to use and which we are responsible for keeping in order. The house occupied by Mr. Cady looks as if it were going to pieces. We do not want to have houses which we are going to use some time left in that style, nor do we want to be at the expense of keeping up houses for years, only to find that they are reckoned not to be needed by us, and that we are not to have the benefit of them.

Yours truly,

D. W. Learned.

MAY 3 1899
MAY 10 1899

464

Kyoto, April 3, 1899

Rev. J. L. Barton D. D.

Dear sir,

The Committee ad Interim has voted to ask the Prudential Committee to approve of the sending of two men to the Mission for work in the Doshisha, and to select the men, the actual sending of them to depend on the receipt of farther word from the Mission after the annual meeting.

D. W. Learned Secretary

It seems now pretty certain that there is no danger of Mr. Kosaki's being elected president by the present board of Trustees, and that the present danger is rather that if we do not support the Trustees they may feel that the burden is too great for them to carry (which they would have great reason for feeling) and may resign and open the way for Mr. Kosaki and his friens to get control of the school, which would be almost sure disaster to it. It therefore seems to us that it is highly important that the Board come to the help of the school by providing at least one man for work in it, and two if possible. As it may take some time to find just the right man, it seems desirable to take action at once, though it may be well not to make the formal appointment until you can hear from the annual meeting (we will later on arrange a word to send you by cable).

The certainty that Mr. Curtis will soon be taking his furlough (if his wife is able to travel) makes plain the need of re-enforcements if we are to do anything for the school, and

even while he is here we cannot do for the school what is needed without sacrificing other work.

I should suggest that the man (if only one is sent) be one who will for a few years give all his time to the school, not undertaking to learn the language to any great extent, and that thus the arrangement now made be somewhat of a temporary one, which can be terminated without too much strain if it should unfortunately be found desirable.

Plainly there is need of a man who would be sure to be a good teacher and who also would be a center of strong Christian influence in the school, and also who would not think he knew all about the best methods of work and would insist on doing everything in just the way which was best in America.

I notice the death of Mr. R. H. Davis, who was for eight years (1878 to 1886) a member of this Mission. He was an able and devoted and most excellent man, who yet somehow never really got hold of the work, so that he was undoubtedly wise in retiring from the work. I think perhaps he lacked flexibility and power of adapting himself to the conditions of the people. Such a man would, I fear, be of little use in the Doshisha now.

Yours truly,

D. W. Learned.

If two men can be sent, one might be sent with the expectation of learning the language and continuing in the work even if he did not remain in the Doshisha

MAY 1, 1899

MAY 1, 1899

Kyoto, April 12, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I have received your favor of March 1, with the action in regard to the Newell homuse. This seems to me a very good arrangement, but I would suggest that the Committee authorise us to use for the purchase of the land the second thousand yen received from the Kumamoto property. As to the method of holding that land, it is hardly correct to say that "it is confidently expected that the privilege of owning land will be conceded to foreigners within a few years." It is however understood that we shall be allowed to take building leases (called "superficies") for an indefinitely long term of years, and if this turns out to be the fact it ought to be easy to make such an arrangement as will secure the land to the Board for a long time.

Your inquiry whether it would not be possible for the Trustees in electing the new president to ignore race lines simply shows that you have never lived in Japan. I am much interested to hear the good report which you have received as to Mr. Hirotsu. He is certainly a man of ability, and we used to have a high opinion of him in old days, but I had feared that his long period of study at Harvard did not augur well for his retaining "unquestioned evangelical ideas". We shall al be very glad if it so, but I think we would rather see what his theology is on this side of the Pacific before we count too much on him. You may remember that Mr. Abe had a good record in the United States, and Mr. Yokoi says he could (Mr. Yokoi)

sign the Nicene creed there.

Mr. Hirotsu, by the way, had perhaps more to do with the failure of the movement for union a few years ago than any other one man, but that does not show that he may not be sound in faith.

As Dr. Davis has written you so fully of the situation in regard to the Doshisha I need not repeat it. You will see that we are by no means out of the woods yet. It becomes more and more plain that Mr. Kosaki has behind him all the ~~fi~~ friends of the Yokoi regime and all the anti-foreign and anti-mission sentiment besides his own personal friends, and is also the representatve of the graduates in their desire to get the control of the school. As I have said before, the duty of the Board seems to be plain (1) to give the present managenent as hearty a backing and as much aid as possible, and(2) to be careful not to make engagements towards the school which would bind the Board to aid the school if a change of management should be made.

Yours truly,

D. W. Learned

I should be greatly obliged if you could, without too much trouble, find out for us whether if our daughter came out at our expense (not under appointment) missionary rates could be secured for her across the Pacific as being a member of a missionary's family. Your favor of March 20 is just received,

MAY 11 1899 466
MAY 17 1899

Kyoto, Japan, April 17, 1899

Rev. J. L. Barton D. D.,

Dear sir,

I have received your favor of March 17th, which came a day later than that of the 20th.

I note the decision of the Woman's Board in regard to the appointment of our daughter. We can hardly be surprised that that Board wishes to appoint ladies of more experience. It still seems to us, however, that the best place for her to get experience is right here, and as it will not cost us any more (or as much) to support her here than in America, we are inclined to suggest to her to come out here at our expense and make her home with us for a year or so while preparing for missionary work, with the hope that she may be found worthy of regular appointment at the end of that time. I make bold to think that I might perhaps be able to guide her studies in the Bible and kindred subjects, but what especially weighs with us is the fact that she could learn practical work under Miss Talcott (who writes that she is feeling very much better and is likely to return in the fall) and could at the same time be making some progress with the language. It seems to us that to be with Miss Talcott in the intimate way that Grace could (you may remember that Miss T. is my Mother's sister) would be a rare chance to learn missionary methods, for I venture to say that no Training School at home has a teacher who is more consecrated more experienced or more skilful in Christian work than Miss Talcott, not to say that her experience is right in the line of work for Japanese. As Miss Talcott ought to have some one to

live with her, their companionship would be mutually profitable in a certain sense. Whether Grace were finally to go into general missionary work or into school work (as more likely would be the case) a year or two of such study and companionship would be worth an immense deal to her, more, we think, than the same amount of time in any school at home.

If, however, the Woman's Board should look upom this arrangement as an attempt to get her into the missionary service by a sort of dodge, or if they insist upon a further time of preparation at home, we should, of course, not wish to propose this. Your letter speaks of "a year or two in this country", but I suppose you did not have in mind the possibility of doing what I have suggested, and thus I do not look upon your words as necessarily excluding this plan.

You will understand that it is not our thought that the Woman's Board should make any sort of pledge as to giving her an appointment after a year or so of this course here, but simply that the fact of her being here should not be a bar to her appointment, or that the time of such preparation here should be looked upon as equivalent for this purpose to an equal time in America.

I write frankly about this in response to your kind offer to do what you can towards finding a good place for her to get her preparation in, and we shall be very greatly obliged to you for your frank opinion as to it.

In order that you may understand the situation in regard to the Doshisha you need to bear in mind that it has always

n the glory of this school, from a Japanese stand-point, that it was
a mission school but was founded and carried on by Japanese. It
been easy for the Japanese to put the fact of the foreign share in the
hool in the background of their minds and regard it as entirely Mr.
esima's school. Hence the change of the Neesima constitution last
ar roused protests from many who cared little or nothing for Christi-
ity but who were incensed that the principles of the school as laid
wn by Mr. Neesima should be changed. Thus if the new board had sim-
ly restored the old constitution and had elected Mr. Kosaki president
ho stands as the man who managed to get the foreigners entirely out of
e school- it would have met with universal approval (and would have
en worth little or nothing from our stanpoint). But the new Trus-
es, as you know, have done quite a little more than merely restore the
d constitution, and have not elected Kosaki. Hence it is easy to
present them as having surrendered to foreigners and to arouse prej-
dice against them, while the absence of any strong man who can be
greed on for president gives a handle for accusing them of inability to
rry on the school and to call on them to resign and give place to men
o at least can run the school (run it into the ground). The other
vening I went by invitation to the meeting of students to welcome the
w administration. One of the speakers (they were all young lads)
eclared that the graduates and the students had chosen Mr. Kosaki, but
t the dictation of "those fellows the missionaries" the trustees had put
n this Shimomura who was going to take away their freedom and enslave
em to Americans. I mention this to help you see the difficuties in
e way of the present administration. Mr. Shimomura made a very good
ittle speech at the end of this performance, showing no irritation, but
aking it plain that he was not to be bulldozed out of his duty.

It adds to the complexity of the very complex situation that . Shimomura himself is not at present a man of living faith, so that e opponents and crtitics of the present regime can easily say that . Kosaki is certainly much more of a Christian than he. Also he is osen to the Board by the graduates, and hence if they should take a no- ion to call on him to resign he probably would feel compelled to do so.

Yours truly,

D. W. Learned

KYOTO TRAINING SCHOOL FOR MISSIONARIES

Curriculum

1. Bible Study	Mr. Learned
2. Japanese Etiquet and methods of missionary work	Miss Talcott
3. Japanese Language	Japanese instructor
4. Teaching:- practise under advice and criticism of	Mr. Learned
5. Housekeeping	Mrs. Learned
6. Keeping accounts	Mission Treasurer

Corrses 5 and 6 are especially recommended for those who are expecting to work in Kobe College, as these things are likely to be asked of a new teacher there.

Number of pupils limited to one.

Applicants must be approved by the Woman's Board.

No. 30 was the last number of the Far East.

MAY 26 1899
MAY 26 1899
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Kyoto, April 25, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Miss Brown, who is now with us resting, has presented a request for permission to go home this summer, and in the course of time it will undoubtedly be approved and forwarded to you by the Committee. It is a great disappointment to her, but I think it is the best thing for her to do. It also makes clear the needs of the college. From the end of the present term the force there (apart from the Music Department) will consist of two ladies, of whom one ought soon to be permitted to go home for regular furlough, and the other is liable at any time to be called away by her sister's illness and will have to go home with her in the course of the coming year if the latter is able to travel.

There certainly can be no doubt as to the pressing need for the two ladies whom the Prudential Committee has approved of sending, and it is well that they should be ladies who can go right into the work.

The College is greatly flourishing in numbers, more having entered this spring than for a long time before, and it needs to be well provided with teachers.

Last Sunday I had the pleasure of baptising three persons at the chapel not far from our house.

Yours truly

D. W. Learned

468

MAY 26 1899

MAY 26 1899

Kyoto, April 25, 1899

Rev. J. L. Barton D. D.,

Dear sir,

The Committee ad Interim has voted to ask permission to use the material of the present Pedley house in Niigata for building the new house for Mr. Pedley.

Yours truly,

D. W. Learned
Sec.

The materials, if sold for old lumber, will bring very little comparatively, as there is no demand for this kind of houses; and if stored up and kept for the proposed house for the ladies will require quite a considerable expense in protecting them from the weather. It is, therefore, much the most economical way of using them to utilise them for the house which is to be built at once.

As the new house will thus be built in part of the Board's materials, or rather, as the Board will furnish the materials and the Doshisha the labor, the amount of rent to be paid to the Doshisha will of course be determined accordingly. Thus the Board will get the benefit of the use of its materials.

As the funds derived from the other sources prove to be insufficient to build the house for Mr. Pedley, this seems to be the only way that he can get the house. And, as letters from you have given reason to hope that this use of the material will be allowed on certain conditions, the Committee here has authorised Mr. Pedley to go ahead with the house on this expectation, as if we wait to get an answer to this letter it will be too late to build the house this season.

D. W. Learned

You understand that the building of this new house compels the two single ladies to live in an unsatisfactory Japanese house until the house for them is built, and thus it is highly desirable that a house be built for them as soon as possible.

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MAY 23 1899
MAY 26 1899

Kyoto, May 3, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Your favor of April 5th was received yesterday. I think the arrangement for the Niigata houses was very good, if only the materials of the old house can be given for the new Pedley house, as has been asked by the Committee ad Interim, and if the Woman's Boards can provide a house for the ladies.

I hope the Woman's Board will not get the idea that we are urging the immediate appointment of our daughter. We are very glad that she is not to have any occasion to go into the Kobe College next year, as we feel that it is essential that she have a chance to get a good start in the language and to learn something of the ways of the people and the methods of missionary work before she gets absorbed in the work of the college; we believe too that the needed preparation can best be got here in Kyoto (especially if Miss Talcott comes back next fall as is now hoped) and we are quite willing to assume her support for a year if that method of coming will not prejudice her in the minds of the ladies of the Board.

You will see in the Japan Mail of March 29th a good deal about the new regulations in regard to shools which have just been approved by the Council of Education. They are yet to be promulgated by the cabinet, but the fact that they originated in the Department of Education looks very much as if the Cabinet approved of them. You will see that all religious teaching is to be forbidden in schools which are recognised by

the governement. This will include, not only the schools whose students enjoy the partial exemption from the conscription, but also those which are recognised as doing work of a certain grade and whose students on graduation are acccpted as having passed that standard, as is the case with the Meiji Gakuin (the Presbyterian school at Tokyo) and some others. I imagine it would not apply to schools which are not recognised in any way by the governement, though I am not sure what restraint may not be put upon them also. The whole spirit of these regulations (of which this is only one) is illiberal and narrow-minded in the highest degree. They are plainly anti-christian, and, as the Mail well says, are distinctly opposed to the provision in the constitution for religious freedom, but I think they are rather anti-foreign than anti-christian, that is that the feeling at the bottom of this movement is rather a desire to keep out foreign influences and to preserve national independence than to defend any particular religion. I have heard of the remark made by one of the men connected with the Department of Education that they were afraid of the competition of foreigners in education because they were so much more skillful in that work than Japanese, and I think likely that such a feeling has a good deal to do with this action. It is like the remark said to have been made by Mr. Yuasa that he did not think Mr. Kosaki was a good man for the Doshisha, but that he favored making him the head of it as the best way of keeping out the influence of the foreigners. When men like Yuasa and Nakamura feel that it is so essential to keep out foreign influence from the school which foreigners have done so much to

build up it is not so strange that such regulations should be made for schools.

These regulations of course do not concern our theological work; how far they will apply to the Kobe College remains to be seen. By the way, our little theological school is not recognised in any way by the government and could not call itself a "school" (gakko).

Miss Brown is resting at an inn among the mountains a little way out of the city, whither Mrs. Learned sends her supplies. It is a place noted for maples and thronged in the season of the fall foliage (I think perhaps you went out there one afternoon; certainly some of the Deputation did) but is ideally quiet now, and it seems to be doing her good. Unless it does her great good it will probably be wisest for her to return to America even without waiting for the arrival of the permission asked for below.

Yours truly,

D. W. Learned

VOTED BY THE COMMITTEE AD INTERIM:-

to ask permission for Miss E. M. Brown to return to America in the course of the coming summer or fall if her health demands it.

D. W. Learned
Secretary

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JUN 13 1899

JUN 22 1899

Kyoto, May 21, 1899

Rev. J. L. Barton D. D.,
Dear sir,

I have received your favor of April 18th, and I am much pleased with the selection of men for the Board's representatives on the Board of Trustees. I will see that your letter in regard to the re-organization of the Doshisha is brought to the notice of the Trustees.

As I wrote before, we shall send you a word by cable in July as to whether it seems to the Mission best to send out teachers for the school (unless, indeed, we should receive the unwelcome news from you that it will be impossible for the Board to send any). We shall probably reserve our message ti" after the Trustees' meeting, if that is held in July. In order to improve the opportunity to send all the news we can, I have prepared the enclosed code.

Prof. Yuasa was ordained over the Heian church on the day that I sent my last letter to you. His statement of theology was as vague and unsatisfactory as was to be expected, and Dr. Davis was so much grieved by it that he would not remain to the ordination service. I had little heart for the service myself, but I stayed to it. While Mr. Yuasa's theology is to my mind exceedingly unsatisfactory, I imagine that it would be accepted for ordination by councils in not a few parts of the United States, and it seemed to me to be very much the same as that of the Outlook; I therefore did not feel that I was constrained to decline to take part in the service (though in fact I had no active part in it).

As Mr. Mc Ivor may have written before this, Col. Buck's part in the Doshisha business was entirely un-official. It is, however, pleasant for him to feel, and to have the authorities at Washington know, that his unofficial influence has weight with the Japanese.

I think you must have misunderstood what I said in my letter of March 22d in regard to sending a petition to you as to the sending the income of the Harris fund to the school. Probably I did not express myself clearly. We had no thought of C. A. I. action on the subject, and I fancy the petition referred to must have been one from the Trustees. But, to prevent misunderstanding and further delay, we will bring the matter at once before the Committee.

Yours truly,

D. W. Learned

JUN 13 1899
JUN 22 1899

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Kyoto, May 24, 1899

Rev. J. L. Barton D. D.,
Dear sir,

I have received your favor of May 1st. It came very promptly by Vancouver.

We are glad to hear that Mr. W. W. Curtis is perhaps going to be able to come back, and we all hope that it may be that he will be able to come. We should like to have him come to Kyoto, and no doubt other stations will want him also. Mr. Severance has so strong a desire to come back to the work that it is a great pity that we cannot advise it.

You will no doubt hear from Dr. Greene of Mr. Kosaki's installation in Tokyo. He is so well able to do good work in that capacity, and it is so important and influential a work, that it is to be hoped that he will recognise it as his proper sphere of labor. It is strange what a fear many of the Japanese have of foreign influence and of losing their independence. The approach of the time of the going into effect of the treaties has been used for all it is worth by the Buddhists to stir up people against Christianity as dangerous to the independence of the country, and men who do not regard Mr. Kosaki as well fitted for the presidency yet favor him as the one who can be trusted to oppose the foreign influence and preserve the independence of the school. I am hoping that when it is seen that there is going to be no great incoming of foreigners into the country the fear of them and of their religion will somewhat subside; and also that when it is seen that we do not intend to interfere with the school the movement for Kosaki as president will subside.

We are very glad to hear from the physician who had charge of our daughter's case that she is "a sound and healthy girl, only needing a little rest." It would, however, be unwise for her to take work next year, and thus it is just as well that she is not to be appointed at once. It still seems to us that there would be great advantages in her coming out here to spend the year with us at our expense, as thus she would have no temptation to overdo, and yet could make good use of her time as far as it seemed to be wise for her to do anything. It would not be wise for her to undertake regular work as a teacher next year, either here or in America, or to enter upon a regular course of study in a school, but in an informal and purely optional way she might make good use of the time, besides resting.

We have however not attempted to decide the question for her, but have simply presented the matter to her and her advisers. As I have said before, we of course should not wish her to come if it would be looked upon by the ladies of the Woman's Board as being an attempt to get her out here in spite of their decision, or if they would regard the time here as not a suitable preparation for appointment afterwards, but if they have no objection to it it seems to us that it might be the best thing she could do next year.

Yours truly
D. W. Learned

JUL 1 - 1899
JUL 7 - 1899

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Kyoto, Japan, May 29, 1899

Rev. J. L. Barton D. D.,

Dear sir,

The Committee ad Interim has voted to endorse the request of the Trustees of the Doshisha for the income of the Harris Fund for the use (for a time) of the Middle School.

The committee suggests that the income be not given directly to the Trusteess, but be put in the hands of the Mission to be paid over if the re-organisation of the institution is satisfactorily accomplished.

As it will be of great importance to the Trustees in making the plans for the finances of the school to know, when they meet in July, whether or not they are to have this money, it is requested that if it be granted, and if there be a year's income available for the present year that you send the telegram "Granted". (That is, of course, if you have not already sent an answer by letter.)

Yours truly,

D. W. Learned
Secretary

JUL 5. 1899
JUL 7. 1899

Kyoto, Japan June 14, 1899

Rev. J. L. Barton D. D.

Dear sir,

Your favor of May 10th was duly received last week with the enclosed copy of the action of the Committee in regard to the Doshisha requests. I think it is very excellent action. The telegram in regard to the sending of the teacher, according to the code which I have sent you, probably will be sent you immediately after the Trustees' meeting which is expected to be held on the 18th of July (tho it would be strange if it did not have to be put off a day or two for some cause or other).

I am sending you copies of our Annual Report. It has been printed by a Christian firm in Yokohama which opened business last fall, and they have made better time with it than I have known before here. I expect also to send you a survey of the year as I did last year. It will come down to the end of this month, and will give a summary of the history of the year in a form somewhat franker than in a printed report is wise.

We all unite with the Church Mission in lamenting the recent death of Archdeacon Warren of Osaka. He was the first English missionary, I think, in Japan, and was a man of a very broad and truly Christian spirit. It was due in no small degree to his influence that the relations of the different missions in this part of the country have been so cordial and harmonious.

Yours truly

D. W. Learned

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JUL 10 189
JUL 21 1899

Kyoto, June 15, 1899

Rev. J. L. Barton D. D.

Dear sir,

I have just received your favor of the 18th of May together with the copy of the communication to the Trustees. It seems to me to be an excellent letter, and I do not see how it can fail to have a good effect. I think the most of the present Board will heartily respond to it. The only difficulty is to find the right man to put at the head of the school to carry out these principles. I am sorry to say that this difficulty does not seem to grow less. To find a man who has the requisite ability and who is in hearty sympathy with the present policy of the school and is ready to work in harmony with the Mission is no small undertaking.

Yours truly,

D. W. Learned

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JUL 22 1899

JUL 24 1899

Kyoto, Japan, June 28, 1899

Rev. J. L. Barton D. D.

Dear sir,

The Committee ad Interim has voted to ask permission for Miss Parmelee to return to the United States either this coming fall or next spring, as the health of her sister may demand.

Yours truly,

D. W. Learned Sec. ~~Treas~~.

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JUL 22 1899

JUL 24 1899

Kyoto, June 28, 1899

Rev. J. L. Barton D. D.

Dear sir,

I have received your favor of May 26th, and the matter of Miss Harwood's location will be given due attention at our approaching meeting. I am sorry that both she and the Whites are constrained to seek work in the central stations, as we have more need of keeping up the work in the outer stations. I do not at all know what the Mission is likely to decide in regard to the Whites, but as it has been reported that they might prehaps come here, I must say that I do not think he would at all fill the place in the Doshisha. A man of more life and snap is needed for the work here if results corresponding to our desires are to be hoped for. I say this, not to depreciate Mr. White, but to indicate my very strong opinion that he would not be the man for this work.

Your reference to the threatened regulations in regard to schools seems to indicate that you did not realize the gravity of the situation. They would affect not only the Doshisha, but all our educational work except the Theological school. At all these schools the choice would seem to be only between shutting up the schools and doing just what we have condemned the Doshisha trustees so strongly for doing. Fortunately it is reported that the regulations will at least be considerably modified before they are promulgated, though whether the modification will take out the objectionable features remains to be seen.

I do not think that there will be much of especial importance coming up at the annual meeting, though there are several items of business connected with the coming of the new treaties into force and such matters, besides of course the question as to our future relations with the Doshisha.

Dr. Davis's "Via Crucis of the Japan Mission"may give rise to some discussion, but I don't see that there is anything to be done about it here. Dr. Davis, I imagine, would like to see the field of the Mission contracted by giving up Tottori and thus strengthening Kyoto, but I don't imagine there is any chance of its being done as long as the Bartletts wish to hold on at Tottori. It seems to me too that if we had to contract it would be a pity to with draw from a station which we have all to ourselves and to continue in a field, like Sendai, where there are other missions more strongly represented than we are.

I beg your leave to write once more about our daughter in order that you may understand just how we feel about it especially if you should be asked for advice. I hope not to trouble you with the subject further.

As you know, she had to take a few weeks of rest in February and March, and she has had only a part of the regular course during the past term, but we trust she has duly graduated with the class, and as I wrote you, the physician under whose care she was in the early spring says that she is "a sound and healthy girl only needing rest". There seems therfore to be nothing in this experience which need affect her plans for the future, except the immediate future, but it does seem that it

would not be wise for her to undertake full, regular work for some months, and also she prefers to have a change from study for a time. This makes it unwise for her to either undertake regular teaching or to enter any school for study during the next year. Under these circumstances, if we were living in America, we should undoubtedly have her live at home with us for a year. As it is, although we have the best of friends for her to live with, she would be paying board all along and it is not likely that she would have opportunity to do or learn much.

If, on the other hand, she were to come out here (not under appointment) she could be of much help both to her mother and to me, and it would be less expensive for us to have her as a member of our family than to pay her board in America.

Moreover ~~she~~ there are many ways here in which she could be getting preparation for her future work without danger of overstraining. After a few months it might be expected that she could to advantage take simple lessons in Japanese, she could have Bible study with me, and there would be opportunity to help in teaching the station children whereby she would be getting practise in teaching and would also be of real help to the mothers of the station. The advantage would be that she would be getting experience right in the line of her future work, but would be under no strain to do more than seemed wise for her undertake. In addition to what I have mentioned above, if Miss Talcott comes back this fall, as we hope she will, it seems to us that Grace might be of much help to her as a sort of housekeeper and at the same time be learning a great deal as

to methods of meeting the Japanese and of working for them.

Thus it seems that the coming year here in this way might be made one of profit and help both to herself and to others and be of direct use as preparation for future work here, while there would be no strain upon her and no temptation to go beyond what was good for her health. After a year of this it might be expected that she would be able to undertake regular work.

The attitude of the Woman's Board, however, will have much to do with the advisability of her coming out here in this way. We can advance the money for her passage and can support her as a member of our family for a year or two more easily than we could pay her board at home (in America), but if she would then have to return to America for some study or some experience before being eligible for appointment, it would be another matter. We of course do not ask for a promise that she shall be appointed, but we should be glad to know that she would be eligible for appointment after a year or so here.

I am now writing the Annual Survey which I promised you, and I shall mail it to you immediately after reading it to the Mission next week. It is necessarily so much like the Annual Report which I have recently sent you that I have some question whether it is worth the time of writing it, and I shou be glad to have you say whether you care to have me take the time to write such a Survey hereafter.

Yours truly,

D. W. Learned

JUL 22 1899
JUL 24 1899

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Kyoto, Japan, June 29, 1899

Rev. J. L. Barton D.D.

Dear sir,

I omitted yesterday to acknowledge the receipt of the "Validity of Congregational Ordination". I thank you very much for it, and have read it with great pleasure, none the less that Prof. Walker is a cousin of mine.

In regard to Miss Harwood I am inclined to think the Mission will do well to encourage her to stay in America. With all her excellent qualities and her devotion to the work she has great limitations and it may be doubtful whether she would find a place really needing her. One thing you might not think of,--her size is against her, for the Japanese, with all their boasted politeness, make ridicule of a woman of such size and she has been subject to ridicule which she ought not to be asked to farther endure.

Yours truly,

D. W. Learned

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AUG 10 1899

14-c7

Kyoto, July 13, 1899

Dear Dr. Barton,

Our annual meeting closed yesterday, and as I cannot get the minutes ready to send by this mail I will send you a brief review of the meeting.

It was a day shorter than the usual length, and was a thoroughly harmonious meeting; the devotional services too were of even more than usual profit. The business was very carefully planned by the docket committee, Mr. Gulick, and the Mission showed their sense of the value of his services by electing him to the same place for next year. The chairman was Mr. Bartlett, who had very carefully arranged the devotional services. The meeting was in every way well managed and the business was well done.

According to the arrangements made, Miss Willcox was duly married to Mr. W. R. Weakley of the Southern Methodist Mision on the 11th by Mr. Curtis.

Matters connected with the Doshisha were mostly referred to the foreign members of the board of trustees (some to them in combination with the Committee ad Interim), to be acted on after the meeting of the trustees next week. The immediate paying over of the income of the Harris Fund sent on from America was authorised. In view of the fact that the Girls' School of the Doshisha is not self-supporting and that the Doshisha is not able to continue to carry this in addition to its other work, and also in view of the amount of foreign money and strength which has been put into this school in former years, it was decided to refer the case to the Woman's Board (through the P. C.)

to see if anything can be done to save it. A committee was appointed to write this up.

Matters connected with the coming into effect of the new treaties occupied some time, but the most of them had to be referred to C. A. I. for action as they arise. Perhaps the only thing decided was to ask the Board (that is the P. C.) to endeavor to get some of the other boards engaged in work in this country (at least a few of the larger ones) to unite with it in the employment of competent counsel, both foreign and Japanese, to represent the missionary bodies in questions which may arise as to the relations of the missionary work to the Japanese government. There are sure to be important questions coming up, in which it will be essential to have good legal advice and assistance, and as most of them will (in principle) concern all the missions, both economy and efficiency seem to demand that there be some combination of forces in this matter. This seems to be eminently a case for that "combination" of which we received an exhortation recently from the Committee. The treaties come into force only four days from now, and, while we are assured of freedom to travel and reside anywhere in the country, we have no treaty rights in regard to our work, and there are sure to be many questions coming up for settlement. Of course it is not likely that they will all come up immediately, but it would be desirable to have early action taken in this matter.

As to Miss Harwood,-- a committee was appointed to present to you and to her the reasons for and against her return to this country, and to present the case to her and the Board for decision.

As to Mr. White,-- the Mission are greatly embarressed to find just the right place for him if he cannot return to Tsuyama, and the Mission Secretary was finally instructed to correspond with him as to whether it is out of the question for him to try that place once more. As he is not just the kind of man needed for the school work here, and as the translation of books into Japanese, which he has spoken of, would not be sufficient to form a main work for him (of course all that he could do would be to select the books to be translated and find the Japanese to translate them), there seems to be nothing for him to do if he does not return to Tsuyama but to go to Osaka and attempt the opening of a new work there. There is a plenty of room there, but it would be difficult to work in there, and it would probably be expensive work to maintain.

One or two removals are in the air, to be decided after the trustees' meeting, and it was decided to transfer the Bartletts to Kyoto for one year. As Mr. Bartlett will explain to you, it is necessary for them to leave Tottori for a time and it seems best that they come here for a year. It is with the hope that they will be able to return to that field and that they will have re-enforcements there. It is understood that C. A. I. will be asked to remove the Albrechts here after the trustees' meeting if the result of that meeting is satisfactory. We shall want Mr. Albrecht's help in the theological work if the Doshisha theological department is to be revived, and Mrs. Albrecht's health demands a change. Some one will then have to be sent to Maebashi, but in any case it will be a great loss to the work there. Miss Keith is aksed to go to Maebashi for a

year while studying the language.

Furloughs are asked for The Cutises and Misses Adams and Case, and the Board is asked to pay the travel of Miss Benedict's return in considerqtion of her long services for the Mission.

In view of Miss Denton's increased expenses while living in Tokyo a special grant of $50. is asked for her. This is to re-imburse her for expenses of the past.

The matter of the mission infirmary came nearest to being a "burning question" of all that we had to consider. A plan was presented for converting one of the unoccupied houses in Osaka into such an infirmary, which could also be used as a temporary stopping-place by those from the out-stations coming to the central stations, and could be also lent to invalids of other missions when not needed by our own. Greatly to my surprise, this proved to be an extremely difficult question. Some objected that Osaka was not a healthful place; some wished to make more of the idea of having a stopping-place for well persons, for which purpose Kobe would undoubtedly be much more convenient than Osaka; the real difficulty, however, was the great dislike which certain members of the Mission have to being treated by Dr. Taylor. This is greatly to be regretted, and I do not pretend to know the history of it, but it is a fact that if the matter had been pressed to a decision some very disagreeable things were liable to have been said. Accordingly the subject was referred to a committee to report on next year.
I have a high respect for Dr. Taylor myself, both as a physician and as a man, but it must be admitted that he is not conciliatory, and that some people have a strong prejudice against him.

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AUG 10 1899
AUG 11 1899

Kyoto, July 15, 1899

Rev. J. L. Barton D. D.

Dear sir,

I send herewith the report of our recent annual mission meeting. I do not see that there is anything which calls for immediate action except the request that the Prudential Committee take measures to secure the co-operation of other mision boards in the employment of legal counsel to assist the missions in questions which are likely to come up under our new relations to the Japanese government.

I am sorry to see that the report is written on paper a little larger than the official size. I did not notice it ~~ti~~ till it was all written.

I have received your favor of June 12th, and we are pleased to have the permission to use the old material of the Niigata house in the new house.

Yours truly,

D. W. Learned

480

AUG 10 1899

Kyoto, July 15, 1899

Rev. J. L. Barton D.D .

Dear sir,

I have been instructed by the Mission to reply to the recent suggestion of the Prudential Committee that the missions study "such consolidation as wil promote economy and efficiency".

We are not sure whether this refers to consolidation with other missions or to consolidation within our own mission; not unlikely both are included.

As to consolidation within the Mission, I do not see opportunity for any of consequence. Our work is now very predominantly evangelistic, and it seems to be impossible to consolidate the work of any two stations without such a very great loss of efficiency as would make it a question whether it would not be better to give up one of the stations. Our stations are considerablt removed from each other (for the most part) and the force of each station is now so small that no one could spare force to look after the field of another. We have had an illustration in the difficulty of providing for the Okayama field during Mr. Pettee's absence.

I do not now think of any work which we are carrying on where there is opportunity for any consolidation, but I think I may venture to speak for the Mission that we shall be watchful to see if there be any such opportunity in the future. As an illustration, I may mention the decision of the recent meeting to advise the Woman's Board, in case it comes to the relief of the Doshisha Girls' School (now in great danger of being up for lack of ability to carry it on), not to assume any responsibility for a college or postgraduate course at this school, but to use our influence to get girls who desire a further course to go to Kobe College.

It is co-operation, rather than consolidation, but we have within the last few years found advantage in making more of inter-station touring, by which especially persons who have a great gift for public speaking visit other stations than their own for a few weeks in each year, and thus the workers and the churches are helped by the stimulus of a new and gifted speaker from outside. Such was Dr. De Forest's visit of a month or so to the Miyazaki field last winter. It is partly to meet the expense of such tours that we have added an estmate for "general evangelistic" to our estimates during the last two or three years.

As to consolidation or combination with other missions we have endeavored and shall continue to endeavor to do all that can be done, but the opportunities are not very numerous. I think I may say that we are ready to go more than half way to meet any overtures in this direction. The publication of the union hymn book several years ago was one of the most succesful examples. You will see in the minutes of the recent meeting a similar spirit shown by us in regard to co-operation with the mission

of the United Brethren, and the request to the Prudential Committee to see if other boards will not unite with it in engaging legal counsel is in the same direction

Yours truly,

D. W. Learned

Kyoto, July 15, 1899.

Rev. J. L. Barton D.D.

Dear sir,

I have been instructed by the Mission to reply to the recent suggestion of the Prudential Committee that the missions study "such consolidation as will promote economy and efficiency".

We are not sure whether this refers to consolidation with other missions or to consolidation within our own mission; not unlikely both are included.

As to consolidation within the Mission, I do not see opportunity for any of consequence. Our work is now very predominantly evangelistic, and it seems to be impossible to consolidate the work of any two stations without such a very great loss of efficiency as would make it a question whether it would not be better to give up one of the stations. Our stations are considerably removed from each other (for the most part) and the force of each station is now so small that no one could spare force to look after the field of another. We have had an illustration in the difficulty of providing for the Okayama field during Mr. Pettee's absence.

I do not now think of any work which we are carrying on where there is opportunity for any consolidation, but I think I may venture to speak for the Mission that we shall be watchful to see if there be any such opportunity in the future. As an illustration, I may mention the decision of the recent meeting to advise the Woman's Board, in case it comes to the relief of the Doshisha Girls' School (now in great danger of being up for lack of ability to carry it on), not to assume any responsibility for a college or postgraduate course at this school, but to use our influence to get girls who desire a further course to go to Kobe College.

It is co-operation, rather than consolidation, but we have within the last few years found advantage in making more of inter-station touring, by which especially persons who have a great gift for public speaking visit other stations than their own for a few weeks in each year, and thus the workers and the churches are helped by the stimulus of a new and gifted speaker from outside. Such was Dr. De Forest's visit of a month or so to the Miyazaki field last winter. It is partly to meet the expense of such tours that we have added an estimate for "general evangelistic" to our estimates during the last two or three years.

As to consolidation or combination with other missions we have endeavored and shall continue to endeavor to do all that can be done, but the opportunities are not very numerous. I think I may say that we are ready to go more than half way to meet any overtures in this direction. The publication of the union hymn book several years ago was one of the most successful examples. You will see in the minutes of the recent meeting a similar spirit shown by us in regard to co-operation with the mission

AUG 14 1899

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American Board of Commissioners for Foreign Missions.

Kazuizawa, JAPAN.

26 July. 1899.

Rev. J. L. Barton. D. D.

Dear Sir,

At our recent annual meeting it was voted, as you may have noticed in the report, to ask Miss Denton to take a furlough at an early date — in view of her unusually long service without one (eleven years) and the arduous work which she has performed.

She authorizes me to say that she will be pleased to take a furlough from late in the coming fall, and in behalf of her and the mission I hereby ask that one be granted her. I think no argument is needed in the matter.

Yours truly

D. W. Learned Sec.

We are all greatly pleased with the result of the trustees meeting, and, though it is of course an experiment to put in a man

like M. Hiratsu who has been out of the country so long and who has had no experience in educational work. we may at least hope and pray that he may prove to be the right man in the place.

We are taking a vacation in the mimiyama retreat, high up among the mountains, and most of our mission are here this summer than in any other one place

D. V. S.

Karuizawa, July 26, 1897.

AUG 28 1899

American Board of Commissioners for Foreign Missions.

Kyoto, JAPAN.

Aug. 1, 1899.

Rev. J. L. Barton, D. D.

Dear Sir,

The Committee ad Interim has voted to ask permission for Miss. Atkinson to take a furlough from this fall.

As it is important for her to go early in October, and a reply by letter would not be likely to arrive in time, it is requested that in case the request is granted the word. "Furlough" be telegraphed to Dr. Atkinson.

Yours truly

D. W. Learned Sec.

Kyoto, Augs. 1, 1899.

SEP 5. 1899
SEP 6. 1899

American Board of Commissioners for Foreign Missions.
Karuizawa, JAPAN.

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10 Aug., 1899.

Rev. J. L. Barton, D. D.

Dear Sir,

I have received your favors of 24 June and 7 July, and am glad to hear of the grants to Misses Daniels and Daughaday's salaries.

The dreaded regulations for private schools have been issued; though not so bad as we feared, they are bad enough. Besides a lot of formalities to be gone thro, which was to be expected in Japan, there are three important points.

(1) Pupils of school age must not be received to private schools, without special permission, unless they have finished the course in the public schools. This will apparently put an end to the primary schools which some missions are engaged in, but I think it will not interfere with any of the schools which our mission is interested in. Certainly it will not with Doshisha college.

(2) No man, a woman, who cannot give evidence of knowledge of the "national language" (and it would be easy to arrange an examination which none of us could pass in Japanese) is allowed to teach anything but foreign languages and "special topics".

What is meant by "special topics" I do not know, but I judge that I could not continue to teach Political Economy in the Doshisha except by having it considered as a part of the course in the English language. That is, I could not teach History, Economics, etc., but might perhaps teach English with the help of a work on History or Economics. I hope and trust that all theological instruction will come under the head of "special topics", and thus that these rules will not interfere with our theological work.

(3). An "instruction" issued by the minister of Education along with the regulations forbids all religious teaching and worship in schools which are recognised as following the government curriculum. This will not apply to the girls' schools, but does to the Doshisha and to most (or all) of mission schools for young men. Hitherto, for example, the Presbyterian school at Tokyo, though not having the exemption from conscription for its students, has been recognised as equal to a government "middle school" and its graduates could pass into the government colleges and university. But hereafter this will be impossible unless all religious teaching and worship is given up.

Yours truly

D. W. Learned

Yokohama, Aug. 10, '79

SEP 7 1899 484

American Board of Commissioners for Foreign Missions.

Kazuizawa, JAPAN.

14 Aug. 1899.

Rev. J. L. Barton, D. D.

Dear Sir,

Much discussion is going on in regard to the new regulations for private schools, and some points seem to be cleared up.

It seems that they will prevent private primary schools, but will not interfere with kindergartens or with any of the schools which our mission is interested in (except the Doshisha).

It seems that foreigners are likely to be freer to do all the teaching which we are likely to want to do without having to pass an examination to show our mastery of Japanese.

It is semi-officially announced that Christianity in the school will not prevent its students from having the privileges in regard to the conscription, so it may be that the Doshisha can retain those privileges in spite of its being avowedly Christian, though I shall not feel sure of it till I see it.

But a school cannot have religious teaching or worship in its curriculum (not even a prayer at graduation) and be recognized as being

in the system of national education. The result is that schools must either give up Christian exercises from their curriculum or must drop out of the national system of education, the consequence of which would be that it would be practically impossible for their graduates to enter the government higher schools and universities.

There seems to be quite a feeling among our Japanese brethren that this particular regulation (it is not in the code of regulations, but is only an added "instruction" by the Minister of Education, and hence does not come with the authority of the cabinet) is only temporary, and that the best course is to temporize and compromise, making the religious classes and services voluntary, until it is revoked. The missionaries, however, so far as I have heard, agree that we ought to take a square, firm stand and make no compromise, giving up government recognition till the rule is changed.

There would be advantages in being free of the official curriculum (as the Doshisha used to be), but it will mean fewer students, and without aid from America it may not be possible to carry on the schools on that plan. A general conference of those interested in Christian schools is to be held in Tokyo day after to-morrow.

Yours truly
D. W. Learned

Kyoto, Aug. 14, '99

SEP 5 1899
SEP 6 1899

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Tokyo, 16 Aug. 1899

Rev. J. L. Barton, D. D

Dear Sir,

A conference has been held here to-day of missionaries and Japanese connected with Christian schools, seven missions being represented, to consider our duty in regard to the new regulations which forbid all religious instruction and worship in schools which are recognized as "middle schools" and thus have a place in the national system of education. As I have said, this question does not at all affect the girls schools, but all the principal schools for young men now have adopted the "middle school" standing. This does not of itself give the privilege of exemption from the conscription, which privilege is only enjoyed by the Doshisha, but it makes it much easier for graduates to enter the higher government institutions. In fact, without it, it is practically impossible for our graduates to enter these higher institutions and thus their course of education is cut short.

About twenty were present at the meeting to-day. The missionaries were unanimous in opposing any yielding to this new rule. On

rather they were unanimous in holding that the schools ought to give up their privileges as recognised "middle schools" and do the best they can on an independent basis of education.

I say we were unanimous, but I should perhaps except our Episcopal brother. He had prepared a plan for his school by which the boarding-house a dormitory would be made separate from the school and religious teaching would be given to those residing there, while the school would be secular.

The Japanese brethren were mostly puzzled to look at the loss which would come to the schools if the "middle school" was given up, and at the great inconvenience which would be caused to the students in the graduating classes. (The classes in the "middle schools" graduate in March.)

All however finally united in the adoption of a declaration that sounds fairly right, - to the effect that our Christian principles ought not in any way to be sacrificed for the sake of any privileges from government.

A committee (two for each school) was also appointed to do whatever is possible to get the rule repealed.

The declaration, as I say, sounds well, but all depends on the way in which the managers of the various schools interpret and apply it. After the general meeting

Dr Greene, Mr Albrecht and I had a long conference with Sawbara and Hiratsu. I am sorry to say that the declaration, as interpreted by Mr Sawbara, does not amount to a row of peas.

He is confident that the giving up of the recognition as "middle school" will cost the Doshisha 2/3 of its students, and not unnaturally he is oppressed by the financial embarrassment which will result him this loss of revenue. If the new constitution in its present form is presented to the department of education the "middle school" privileges will be at once withdrawn, but this will be permitted if only the words "in obedience to the imperial laws" are added to the article which makes fig the foundation of the moral instruction in all departments of the Doshisha. Hence he is very eager to have this addition made. He argues that they are harmless because the school must obey the laws in any case and intends to do so.

Further, though, he wishes to obey this new rule by accepting its restriction in order to keep the "middle school" privileges. He argues that it will only involve the giving up of compulsory Bible classes and religious exercises in the "middle school," and will not interfere with voluntary classes and devotions or with the use of Christianity in the teaching of Ethics.

A meeting of the trustees will be held before long to decide this.

Yours truly

D. C. Greene

SEP 23 1899

American Board of Commissioners for Foreign Missions.

Karuizawa, JAPAN.

19 August 1899

Dear Dr. Barton

On returning from the meeting at Tokyo I found your letter of 21 July, and was very glad indeed to hear back of the possibility of two men being sent to the Doshisha and of the appointment of two ladies for Kobe. I think Miss Shaw must be a daughter of the man who was postmaster at Kidder when I was teaching there. I am very glad, also, to hear of Mr. Nakarehe's good work.

The regulations about private schools affect only the Doshisha of work in which our mission is directly interested, I think, but some other missions suffer much more. The Presbyterian mission, for example, has had a number of primary schools. I visited one of them while in Yokohama last fall. It was accepted by the government as a regular primary school, the public schools not being sufficient for the rapidly growing population of the city. Several hundred children were gathered there, and were given religious teaching for half an hour before the official hour of opening. The mission had a meeting the evening I was in Tokyo and voted to discontinue all these schools, since it will not be

allowed now to give any religious instruction in them. As there are not (at present, at least) public schools sufficient to receive the children who will be turned adrift by the closing of these schools, it seems doubly unreasonable.

The Presbyterians have the honor of being the first to act on the recommendations of the conference of the 16th, a meeting of the directors of their school for young men (the Meiji Gaku-in) being held the next day, and they have given a noble lead to all the rest of us, having voted unanimously to give up the government privileges at once. As the Christian schools in Tokyo are subject to an even greater competition than those at a distance from the capital, and it is a serious question whether they will be able to go on without these privileges, this firm stand is the more to the credit of our Presbyterian brethren. & wish we might hope that our Japanese brethren who are directors of the Doshisha would stand as firmly by their principles.

M. Saibara, however, should not be harshly condemned, as he feels the burden of the maintenance of the school laid upon him, and it seems to him that it will be impossible for the school to

continue without those privileges. Hence it is not so strange that he should have persuaded himself that the real Christian character of the school would not be injured by submitting to the regulations.

From our conference with him on Wednesday, after the general meeting, I have little or no hope that he can be convinced that he is mistaken, but I am also confident that he will not attempt to carry his plan through over the heads of the Board's three representatives on the board of trustees, and therefore I have little or no fear that the Doshisha directors will yield to the government. But I have not a little fear that he will resign if when he finds that his plan is not to be accepted, and that will be a serious loss to the school.

Mr. Hiratsuka did not directly oppose his superior, Pres. Saibara, at the conference, but it was plain that he did not agree with him. For instance, when Mr. S. stoutly argued that what he wished to do would be different from what Mr. Yokoi had done, Mr. H. quietly remarked, - "it is the same thing in fact". Mr. H. would prefer to establish an independent course for the Doshisha,

something like what it used to have, free from all entanglement with the government.

It is indisputable that if the Doshisha gives up the government recognition and thus steps outside the line of national education, it must develop a higher course. Otherwise it would be in the position of an American academy from which boys were not allowed to enter any college or scientific school. With a higher course (or courses) it could itself give young men a fair preparation for life; without it, it would leave them stranded half way at graduation. To establish an independent Doshisha would be a far more satisfactory and worthy work than to merely continue to prepare young boys for the government higher schools, and it seems to many of us (including some of the fathers) that it is only in this way that the school can recover its early position of usefulness, but such a work needs much more money than simply to carry on a "middle school," and it is a grave question whether at present it can be done.

Yours truly,

Dwight W. Learned

Later.

M. Hirotsu has just come up with another proposition from M. Saibara, - that along with the new constitution of the Doshisha (which has not yet been accepted by the Educational Department) a memorandum be sent in to the Department to the effect that the principles of this constitution ~~shall~~ will be applied in accordance with the government regulations. A meeting of the trustees is called for the 29th, in Tokyo, to consider this. This, as you see, would be simply a surrender to the government, and would exclude all religious teaching and worship from the curriculum of the middle school (which includes about 95/100 of the students of the Doshisha at present) until that rule is repealed. All that would be left in the middle school would be voluntary or optional religious teaching and permission to teach the Ethics of Christianity.

That M. Saibara has made this proposition after our long conversation with him the other day shows he extremely loth he is to give up the privileges of being a recognized "middle school".

But, as I have said, I do not think he will try to carry this over the heads of the

three missionary trustees, though he will no doubt try very hard to persuade them.

It has been said semi-officially that the privilege of exemption from the conscription (which the Doshisha is the only Christian school to have) might be continued to Christian schools. If the Doshisha could keep that, it would help it to endure the loss of recognition as a "middle school", but it is said by some that that talk is all "bunkum", and I myself shall not believe that it can be done till I see it.

Yours, Aug. 19, '79

D. W. S.

SEP 25 1899
SEP 27 1899

American Board of Commissioners for Foreign Missions.

Kanazawa, JAPAN.

1 Sept. 1899.

Rev J. L. Barton, D. D.

Dear sir,

I need not say that we are all greatly disappointed at the result of the Trustees' meeting held in Tokyo this week. Special prayer meetings had been held for it both here and on Hizezan, but they were not answered as we had hoped. I knew that Mr. Saibara was very much in earnest in his plan to avoid giving up the government recognition, but I hoped he would not press it over the heads of the foreign representatives. The result is that Christian Ethics can be taught, and all kinds of voluntary Christian work can be done, but that in the middle School, which is all the 'Dowhisha there is at present, there can be no official or required religious services or teaching of any kind.

In justice to our Japanese brethren it must be remembered that it is very hard indeed for a school of that grade to be carried on now unless it is recognized as a middle School.

The Japan Mail has spoken well several times on the matter of exemption from conscription, but has never touched on what is perhaps a more important matter, — the very great disadvantage in which students are placed who do not graduate from schools recognized as "middle".

It is not at all strange that it should seem to our Japanese brethren too much of a sacrifice to give up all the advantages of being recognized as a Middle School for the sake of making prayers compulsory and of having a prayer at the graduation exercises.

It will be a serious and weighty question now to decide what should be our relation to the Doshisha. We cannot wish to take a position of antagonism to the Japanese members of the Board, most of whom are our best friends and most trusted brethren among the Japanese, but neither can we wish to seem to make light of such a matter. Dr. Davis is now here for a few days, and I hope that those of us who are here may have a conference on the matter.

Yours truly

D. W. Learned

Kanazawa, Sept. 1st 96

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SEP 2 1899
SEP 27 1899

Kazuizawa, Japan,
2 Sept. 1899.

Rev. J. L. Barton, D. D.

Dear Sir,

As a result of a conference of the sixteen members of the mission present here, I have to-day sent you the telegram "Delay Dorshisha teachers." Before this letter reaches you you will no doubt have guessed that this telegram is the result of the recent action of the Trustees of the Dorshisha in deciding to submit to the regulations of the government.

There are two things to be said about this.

(1). It has been sent without any authority, as the sixteen members here of course have no authority to speak for the mission. It however seemed to us that it would not be right for us to leave the Board to send two men (or even one) all the way out here in ignorance of the present situation, and to wait long enough

to go through the necessary forms to get C. A. I. action might very likely make it too late to be of any use. We are aware that this telegram may cause somewhat serious inconvenience if the men are stopped when on the point of starting, but it seems to us that it would be a much more serious matter if they should be sent out to a school in which the Board (on further information) did not wish them to teach. Hence we have taken the responsibility of sending the telegram (a think nearly all the mission would (or will) approve of sending it, but of course that is only an opinion.

(2) The sending of this telegram is not intended to mean that we all think that the new men (a man) ought not to be sent. very likely most think so, but the telegram is sent in order that the Prudential Committee may know the present situation before it incurs the expense of sending out new men. If the Committee will think it wise to send the men, it will have involved only a little delay.

It was also the mind of those gathered here that no members of the mission should teach in the Doshisha until we receive advice from you. This will apply to the new men in case they have started before you have received our telegram, and also to present members of the mission such as Mr. Curtis and myself. No doubt Mr. Curtis (and perhaps myself also) will be urged strongly to lend a hand in the school at least until the new men come. It seemed to us that it should not be left for each man to decide for himself, and it would be both difficult and expensive to get the mission together to decide it. Moreover it seems to be a question of gravity sufficient to justify us in referring it to the Committee.

Accordingly we ask you to consider the matter and give us advice as soon as possible. We regret that this will reach you in the press of business about the time of the Council or just before the

meeting of the Board, but we venture to urge you to give it immediate attention.

It will be exceedingly inconvenient for the school to dispense with foreign teachers (Mr. Eady is to teach in the government college) and there are very strong reasons for asking for an early an answer as possible in order that if we are to help the school we may not put the school to more inconvenience than necessary, and that if we are not to help it the managers may make their plans accordingly.

We therefore propose the following code.

COOPERATE, — we are advised to help the school.

~~LETTER~~ CONDITION, — we are to help the school on certain conditions which will be reported by letter.

DESIST, — we are advised not to help the school by teaching in it.

WAIT, — we are to make no decision either way till further advices come from you.

We are truly,

Dwight W. Learned

I heartily approve the above. D. David,

Dear Dr. Barton,

It seems to me better for me not to express any opinion as to what is better to do in this situation, since I am one of those directly affected by the decision as to whether we shall or shall not teach in the school, and as I most earnestly desire the Board's advice in this matter, it would be hardly appropriate for me to advise you. But I will present the arguments on both sides so far as I see them.

(1) On the one side it is to be considered that the trustees who have made this decision are many the most earnest and faithful (and friendly to us) of all the Kumi-ai Christians, and that they have taken this action with conviction that it does not conflict with the Christian foundation of the school, and with the belief that it was necessary to preserve the life of the school. Also that it is claimed that under this new regulation Christianity will still be the "foundation of the moral education imparted by the school", and that there will be no

hindrance to all manner of voluntary religious teaching and services. Also that if the Board refuses to ~~carry~~ provide foreign teachers for the school it will be almost impossible for the school to continue, and that the present management will very likely withdraw and turn the school over to managers who have little or no interest in Christianity, so that it may seem to be essential for the Board to co-operate in order to save any Christian influence in the institution. It is claimed, too, by our Japanese brethren that this regulation of the Educational Department will surely be repealed before long, so that the restrictions endured will be only temporary.

(2) On the other hand it cannot be denied that the Middle School is nearly all there is of the Doshisha, and that under the present condition of things Christianity as a religion has no official a recognized place in that school; and that, except in the wording of the constitution and personnel of the management, the school is just what it was a year ago under Mr. Yokoi. Also to most of us foreigners it seems very unlikely that there will be any repeal of this regulation in the near future. Also it should be considered that the Doshisha is at present in a very bad condition morally, with little or nothing left of the old moral spirit of the

institution. It almost seems that such a revolution a decisive action as the giving up of the middle school privileges (on the part of Christianity (with the departure of many of the students) was needed to prepare the way for efforts to build up the Doshisha again, and under the present policy it will certainly not be a hopeful undertaking to make such a rebuilding

I would beg leave to repeat my opinion that the situation calls urgently for prompt action on the part of the Committee, even though unfortunately the time may be very inconvenient for acting promptly. It is in my mind the most important decision that the Committee has ever been called to make in regard to the Japan mission, and as urgent as it is important.

I have written to Mr. Hiratsu of our position, and have urged him to write to you so that you may have a full statement of the position of the trustees.

The American Methodist school directors have taken the same action as the Presbyterians (giving up privileges) except that it is not to take effect till the close of the school year (next March).

It is possible that the Doshisha will not accept the proposal, and in that case it has been agreed that the government privileges will be given up.

Yours truly
D. McGregor

Kamuzawa Sept. 2, 99

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Kyoto, Japan, Sept. 16, 1899

OCT 18 1899

Rev. J. L. Barton D. D.

Dear sir,

Your telegram was received on the 9th. It must have been hard for the teacher to be "held" at Vancouver as he was on the point of sailing, and we are very sorry for his disappointment, but I think you will approve of the sending of our telegram. Whether we can "maintain Christian principles" by co-operating in a school which has put religion so far into the background is a question which I feel ought to be decided at Boston, and it is certainly far better that we should be cautious about entering into co-operation than that we should begin and then have to withdraw. You will have received letters setting forth both sides of the question fully, and I am sure that the Committee will be able to advise us intelligently.

The managers of the school of the Canadian Methodist mission (in Tokyo) have voted that "for the present we will carry on the Christian workof the school so far as it is possible for us without conflicting with the instruction of the Educational Department." I understand that the missionaries expect "for the present" to continue only for a few months, but whether their Japanese brethren will agree with them there is another question.

The regulation of the Department is defended by some on the ground that young people at that impressionable time of life ought not to be subjected to religious influences, and I imagine that the real reason is the desire to keep Christian

influences away from the young people of the country as far as possible without incurring the odium of directly forbidding the teaching of Christianity to young people. On this theory it is against both the letter and spirit of the regulation to teach Christianity in optional classes (or in any way) in Middle schools, but the Japanese are not always very consistent in such things, and it may well be that those who framed this rule were a little afraid to carry it through consistently. It, however, is still unsettled whether the Department will accept the proposed policy of the Doshisha.

Another explanation of the rule, which Mr. Yokoi received from one of the officials of the Department, is that it is simply intended to guard the pupils from being overtaxed with too much work, it being thought that the course prescribed by government demanded all the time that pupils could give. I think you can form your own opinion of this explanation.

Rev. Mr. Harada has written to Dr. Davis wanting to know how we can accept the present policy of the Doshisha which is in substance just what the old board did. It is easy to suspect the motives of such a letter, but it must he confessed that the old trustees have a good deal of reason for such a tu quoque retort. When Mr. Saibara was arguing for this policy with us in August he labored toshow that it was different from what Mr. Yokoi had done, but Mr. Hirotsu, who was sitting by, quietly said "jitchi wa onaji koto" ("it is the same in fact").

The Episcopalians, who have been criticised for their policy, can at least say (and do say) that religious instruction and services are compulsory for all boarding students in

the dormitory, whereas in the Doshisha now there are no required religious services for any of the Middle school pupils.

Your letters of 16th and 19th August were duly received. I doubt whether you quite appreciate the difficulty of the situation in regard to property. There is valuable property in Kobe and Osaka held in the name of the Treasurer of the Board, a personage and a corporation which have no standing in Japanese law. It may be that there will be no trouble as long as there is no occasion to dispose of any of the property, but it is certain that as things stand just now it would be almost or quite impossible to sell any of that property. We have been trying for some time, without success, to get the government to recognise the Board's ownership of the two pieces of property which are held by it in Kobe. Then there is such a case as Mr. Newell's new house and land in Niigata. The land ought to be held for the Board on a long lease (since we cannot get the full ownership of land) and the house recognised as owned for the Board, but at present there is no way to do this. One of us could hold the land and own the house as an individual, but not as an agent of the Board. It is extremely desirable that some way be devised if possible by which a better arrangement can be made.

I supposed Mr. Bartlett would explain to you why he is coming to Kyoto for a time; perhaps he thought it was my business. The chief point is that Mrs. Bartlett is to be confined early in the winter, and as there is no reliable medical assistance to be had in Tottori they have to come to one of the larger places. On account of the difficulty of taking a family

over the mountains in winter, this will necessitate their spending the winter here. I believe that Mr. Bartlett plans to do most of his fall touring before coming here.

The northwest part of this city, having a population of over 50,000, is occupied mostly by weavers. In this part of this city we have never yet had any regular work, and it has been a very hard field to reach. But one of our older evangelists, who came last year to take a year's additional study in our theological school, has been living on the edge of that district and has begun a very promising work in his own house. Also several people living in that region were baptised last year by Dr. Gordon. In order to continue and extend this most interesting work, we have encouraged this evangelist (in accordance with his own earnest desire) to continue as an evagelist for that region, and we are just now hiring a house for preaching in the very center of that section, which will make the work more effective. The few Christians of that section pay half the expense.

A railroad has just been opened from this city towards the province west of us beyond the mountains, which will be a decided convenience in our evangelistic work in that province.

Yours truly,

D. W. Learned

The Rikugo Zasshi has become avowedly the organ of the Unitarians, with M. Abe, late of the Doshisha, as editor, and M. Yokoi as one of the chief contributors.

OCT 16 1899
OCT 18 1899

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Kyoto, Japan, Sept. 25, 1899

Rev. J. L. Barton D. D.

Dear sir,

I hope you will not think that we intend to carry on our correspondence with by telgraph as a regular thing hereafter, though the experiences of the past few weeks might give you such an impression. When we sent our first telegram we had no reason to anticipate that the Department of Education would hesitate to accept the arrangement proposed by the Directors of the Doshisha; in fact we understood that Mr. Saibara had seen one of the chief officials and had received assurances that it would without fail be accepted. Hence it seemed to us who sent that telegram that the Committee ought to know that situation before they committed themselves to aiding the school. But a week ago word came to me that the Department had definitely refused to accept the arrangement, and that therefore, according to the unanimous vote of the Directors in August, the relation with the government would be given up at the earliest day possible under the law,--that is at the end of the school year next March. I see no reason to doubt that the directors will abide by that decision (though I should not like to guarantee anything in Japan) and hence I sent the cablegram that the Christian principles were maintained. It was too late then to catch the mail from here, but I got Dr. Greene to write in explanation to you as he was able to catch the mail from Tokyo.

It would be pleasanter and more satisfactory, of course, if the Directors had taken the stand we wished they would last August, but they seem to be in earnest now, and if they abide

Kyoto, Sept. 25, '99

by their unanimous decision we ought to give them credit for it. If we could have foreseen this we should not have sent the first telegram, but if the advice of the Committee is not to co-operate with the school on the platform where it stood then, the result will have the great advantage of stiffening the management up to meet any other similar temptation which may come to them. In any case, much as I regret the inconvenience to the teacher who was delayed by our telegram, I cannot feel that we should have done right to work with the school on that platform without giving the Committee the free opportunity to advise us.

Mr. Curtis and I begin teaching in the school this week; in fact I am just going to my first class there now. Our teaching there has to be subordinate to our other work now; it will be some time I imagine before the Doshisha again has the first claim on us; and we give only such time as we can spare from other duties.

While we rejoice in the decision of the Educational Department as forcing the school to take an out-and-out Christian position, it is not to be denied that it is an exceedingly unfair decision, and people in America ought to know the facts and understand that the first thing done by the government under the new treaties is to give a slap in the face to the Christian schools. Those who defend the action of the Department are apt to speak of it as if it only applied to the "national" system of education and to say that Christians are still free to establish schools of their own. You will easily see the fallacy of this, inasmuch as the schools in question are supported entirely by private funds and all that is asked is that their graduates should not be dis-

criminated against in entering the higher institutions. Here is the Doshisha, acknowledged by the Department to be doing the work of a Middle School and to be well equipped and managed for that work, but its students refused all recognition of having done that grade of work and debarred (practically) from admittance into the higher schools and the government service, just because the school has the word "Christian" in its constitution. The very fact that the school offered to make so great concessions and yet has been refused the privileges shows in plain light the meanness of the Department.

As some of the defenders of the Department claim that it is the policy of Japan to keep the minds of children from being disturbed with religious disputes, it may be well to point out that the Middle School includes boys and young men form 14 up to 20 or thereabouts, so that it is not little children who are in question. It is also said by some that there is really not so much to object to as it is permitted to have voluntary religious exercises, but I think you will not be imposed upon by such an argument, especially in view of the rejection of the Doshisha propositions.

I suppose the two new ladies arrive in Yokohama tomorrow, and they will be heartily welcomed by the mission in general and the ladies of the college in particular. I understand that Miss Parmelee expects to leave Japan in November.

Yours truly,

D. W. Learned

M. Kuni and S are teaching in the higher or college department which is independent of the government system and was to be avowedly Christian in aim. It is very encouraging that the new class in this department numbers 20.

23 1899
15 1899

Kyoto, Japan, Oct. 3, 1899

Rev. J. L. Barton D. D.,

Dear sir,

Your favors of 30th August and 6th September have been duly receiwed. I am pleased that you take such decided ground on the Doshisha question (though I notice that you speak more fully and emphatically in your private letter to Dr. Davis than in the letter which is addressed to the mission). I do not see that you could have spoken more plainly without knowing the exact details of the problem that we had on our hands about the end of August. But no one of the mission intends to sacrifice an "iota of principle", and the practical question then was whether it would or would not be a sacrifice of principle for us to help the Doshisha while it was pursuing the proposed policy. I hope we may have your opinion on that definite question before the matter passes out of mind. It is, fortunately, a back issue now, but it may help us in some crisis in the future to know what you and the Committee thought as to our duty under those circumstances.

I hope you may be right in your expectation that the regulations will not long be enforced, but I am not so sure about it. I am not so sure that there will be any very decided protest here among the Japanese; for example the editor of the Japan Times (the paper in English conducted by Japanese) defends the regulations. I am not even sure about public sentiment in the United States; I see that the vexatious regulation about preachers and preaching places are commended by such papers as the Congregationalist and the Outlook as being doubt-

less for our good. It will be easy for the Japanese legation to smooth over these school regulations as being justice personified, and the papers which seem to be bound to praise all that Japan does will easily swallow such explanations.

Plainly we were in fault in not seeing that some one was appointed to send you a full explanation of the request in regard to the employment of counsel. The sub-committee who reported on the subject seem to have had a very mistaken idea about it. The purpose was not in the least to assume that "mission work would be badly treated", but to get legal assistance in devising some way in which the Board's property here can be conveniently and safely held. I was, however, wrong in thinking that we could not get the government to recognise the transfer of its property in Kobe to the Treasurer of the Board. After long delay this has been accomplished, but the case was exceptional in that the transfer was made before the new treaties went into effect and when there was no question that the holders of the property had a right to transfer it to whomever they would. Even as it is, it is to be expected that the Board will have great difficulty in ever disposing of that property. And the question of holding the Niigata property is a present one.

We have failed to get that new preaching place in the northwest part of the city which I thought we had secured. The owner of the house proved to be a person whom we could not deal with, and we are now looking for another place.

Misses Chandler and Shaw arrived at Yokohama on the 26th of Sept. and at Kobe on the next day.

Our theological school opens to-day.

Yours truly
D. W. Learned

NOV 7 1899 492

Kyoto, Oct. 10, 1899

Rev. J. L. Barton D. D.

Dear sir,

The following medical requests have been approved by the Committee ad Interim and are hereby presented (through the Prudential Committee) to the two Woman's Boards.

Yours truly,

D. W. Learned
Secretary

Miss Bradshaw	$ 6.87	B
" C. L. Brown	10.	B
" E. M. Brown	5.25	J
" Case	4.73	B
" Colby	6.60	B
" Daughaday	10.	B
" Howe	8.13	J
" Searle	17.75	J
" Swartz	4.	J
	73.33	

W. B. M. — 38.20
W. B. M. I. — 35.13

493

NOV 7 1899
NOV 15 1899

Kyoto, Japan, Oct. 11, 1899

Rev. J. L. Barton D. D.

Dear sir,

Our little Theological school (the Fukuin Gakkwan) has opened with most favorable auspices and we are looking forward to a good year of work. We now have for the first time three classes in the school, and there are four in the senior class, three in the middle class, and ~~four~~ five in the new one. So we have just a dozen in all, and they seem to be a promising set of young men from whom we may expect good results.

We find it most expedient to teach them all as one class, except in the classes in English. Dr. Davis has them in Theology and I in the Epistles and the Psalms.

We are very sorry to hear that Miss Emily Brown is very poorly, with some trouble in her back, at the place near the western end of the island where she has been (with some Baptist friends) since mission meeting.

The new ladies paid us a little visit last week, and we are greatly pleased with them. Miss Chandler seems like a lady who will be a real comfort to Miss Searle, and who will before very long be able to take a considerable share of the responsibility. Miss Shaw is of course young, but looks capable of doing good work, though if she had not come out with the resolve to return in three years I would not give much for the chance that some one would not carry her off in less than that time.

No doubt Dr. Greene has written to you of the interviews of the committee representing the Christian Middle schools

with the heads of the Department of Education. There is not much comfort to be had from them, but if the press of America speaks out strongly on the injustice of these regulations I think it not unlikely that the Department will find some way to relieve the graduates of these schools from the disabilities under which they now are placed. It is most earnestly to be hoped that the Christian papers of the United States have not allowed the wool to be pulled over their eyes by the Japanese Legation.

Opinions differ as to what the effect of the new regulations about Christian preachers and preaching places is likely to be. They certainly make a good deal of ~~bother~~ and if we did not remember that things are different in Japan from what they are in America it would try one's temper perhaps to have to report all the things called for, But I am inclined to think that nothing worse will come of them, though they undoubtedly give the officials full opportunity to interfere whenever they take a notion to. We have applied in proper form for a license for the Fukuin Gakkwan, Dr. Davis figuring as "founder", and I suppose we shall get it in time. It does seem rather absurd to have to report the exact size of each of the rooms of the school building, with the full history of each of the teachers, etc. etc. I have a theory that a part of all this red tape is designed to furnish a show of work for the host of officials who swarm in all government offices in Japan."

Yours truly,

D. W. Learned

NOV 13 1899

NOV 15 1899

Kyoto, Oct. 18, 1899

Rev. J. L. Barton D. D.

Dear sir,

The cablegram "Teacher India was duly received, and we are much obliged to you for letting us know what to expect. We were much interested in the account you gave of him, and trust he will prove to be the right man for the place.

Prof. and Mrs. Ladd are in town this week. On account of his ill health he gives only one lecture while here,- before the Educational Association of the city to-morrow. He has been treated (and is still being so) with very marked honor by the government and university officials; I am a little surprised that they make so much of him. We have also had the pleasure this week of meeting ex-pres. Kellogg of the University of California and his wife.

Mr. and Mrs. Bartlett have moved to Kyoto for the coming winter.

I am just about going to the semi-annual meeting of the local conference of the churches at a town on the farther shore of the lake.

Yours truly,

D. W. Learned.

I wonder if you know that it is just nine years since the Board last sent out a new man to this mission.

Kyoto, Oct. 18, 1899 S

NOV 22 1899
NOV 24 1899

Kyoto, Oct. 29, 1899

Rev. J. L. Barton D. D.

Dear sir,

I have received your favors of 14th and 20th Sept. (Also of the 23d.)

We are very sorry to hear by the last mail that Dr. Gordon has decided to accept the call to the Hawaiian Islands. We don't at all wonder that he feels strongly drawn to that work, but it will be a great loss to the mission. No new man can for a long time (if ever) gain the influence which Dr. Gordon had among the churches. There is no other one, either, who is so well prepared to do the work which he has been doing in the Theological school.

We can hardly be reconciled to this decision of his, but since it seems to have been made beyond power of change, all that we can do is to remind you of your assurance that if he resigned the Committee would probably send us a new man. While no new man can fil his place, we certainly want the new man, and we hope we at least shall not be disappointed in this. Although Mr. Gordon speaks of having agreed to go to the Islands only for two or three years, it cannot be doubted that he will be united there straight along, and it is hardly to be expected that he will ever give up that work and return to Japan. Certainly it would be hard on us to both lose him and be kept waiting two or three years for re-inforcements till he formally decided never to return to the mission.

Ten days ago I went to the fall meeting of the Bukwai (local conference) of this district, which was held at Nagahama,

Kyoto, Oct. 1899

on the east shore of the lake. The spirit was good. The chief subject of discussion was how to revive the life of two or three weak churches in the limits of the conference. The one at the importan city of [illegible], the chief town on the lake, is especially in a declining condition, the leading members having moved away from it, so that, while it is still counted as an "independent" church, its independence threatens soon to become that of death. It is difficult to know what is best to do for such a place. It is too important a place for us to be willing to let work stop there; it would hardly do to begin independent work of our own there disorganizing the church; and it goes against the grain even of one who is no fanatic for self-support to send a man there to preach for the church entirely at the expense of the mission funds. Two of our theological students are just beginning going there on alternate Saturdays for Sunday work, but of course for a church so badly run down much more is really needed, and the conference would like to have us support a man there as regular pastor.

Mr. Brown arrived here on the 26th. We are very much pleased with his appearance, and think he is likely to be the right man for the place.

Yours truly,

D.W. Learned

After consulting on the matter we unite in requesting for him an outfit allowance of $100.

Yours truly,

D.W. Learned
Sec.

496

NOV 22 1899

NOV 24 1899

Kyoto, Oct. 27, 1899

Rev. J. L. Barton D.D.

Dear Sir,

We learn from Mr. Warren that he has had no outfit allowance. Probably it was expected that he would live with one of the families here, but there are various reasons why that is not the best thing. The ladies of the stations have not the strength to take boarders as a regular thing; our houses have hardly room enough for accommodating lodgers; and, what is perhaps the most important, it will be very much better for his work that he have a place of his own where he can freely receive callers. The real value of his work among the students will depend largely upon his getting them to come to his rooms, and it has been found by experience that it is very difficult to do that if the teacher simply has a chamber in the home of one of the families.

Fortunately there is a little house all ready for him (the one built for Mr. Marshall when he was doing this same work) and all that is needed is some simple furniture. No furniture is in the house and you will easily see that to fit up a study and bedroom even in a simple manner requires more money that he can be expected to have at his command after providing himself with clothing and so forth. In fact he says that he has exhausted his means in getting his clothing.

After consulting on the matter we unite in requesting for him an outfit allowance of $100.

Yours truly,

D. W. Learned
Sec.

In connection with the request for a small outfit grant for Mr. Warren it should be noted that, though he himelf is to be here only three years, the need of a teacher in the school will be permanent and it will be hoped that some one will take his place when he leaves it, and this furniture which he is getting will be equally needed and equally useful for the next man.

Miss Parmelee expects to sail on the 15th of November, and Miss Cone along in the latter part of December. On account of the latter's increasing deafness it can hardly be expected that she will return to the mission. Miss Brown has been so poorly this fall that I should suppose she would undoubtedly go home as soon as she is able to travel. We are sorry to hear that Miss Adams is seriously ill. Dr. Taylor has been asked to go to her, and I am curious to see whether he will be willing to leave his Japanese work and go. Naturally he does not like to leave his regular work, and there is some feeling in the mission (of the justice of which I cannot speak) that he is too slow to go to the help of members of the mission; in fact that the mission can get no help from him except by going to Osaka.

D. W. S.

NOV 20 1899
NOV 24 1899

497

Kyoto, Nov. 1, 1899

Rev. J. L. Barton D.D.

Dear Sir,

I am sorry to say that Miss Adams has typhoid fever. As I mentioned the feeling which some have had that Dr. Taylor is too sick to leave his Japanese work to go to the help of [illegible] the mission who are ill in the outstations, I must not omit to add that he has gone to the help of Miss Adams, though I think he is not staying with her.

Yours truly,

D. W. Learned

Kyoto, Japan
Letter Nov 1st 1899
2 pp
24799

DEC 7 1899 498

DEC 14 1899

Kyoto, Japan, Nov. 8, 1899

Rev. J. L. Barton D.D.

Dear sir,

I have already reported to you the request of the Committee ad Interim for a small outfit allowance ($75.) for Mr. Warren, and now I have to add another request from the same committee for a grant of $60. for one of the two ladies just sent to Kobe college.

There is furniture for one lady already in the College, the property of the Women's Board, which it is expected that Board will allow to be used by one of the ladies, but there is nothing for the other.

The case is exactly parallel to Mr. Warren's except that as the lady will have the benefit of the common rooms of the College home she will not need quite so much as Mr. Warren. Neither party has any outfit allowance; neither is able out of his or her private means (after providing wardrobe etc.) to lay in furniture; there is no supply of furniture for such purpose either in Kobe or here, so that it is essential to buy some; and in both cases the furniture will be the permanent property of the station or the home, and thus will be available for the next one who comes to do that work.

Yours truly,

D. W. Learned
Secretary

DEC 7 1899 499

Kyoto, Japan, Nov. 13, 1899

Rev. J. L. Barton D.D.

Dear sir,

Kyoto, Japan, Nov. 13, 1899

Rev. J. L. Barton D.D.

Dear sir,

Miss Pamplet asks for her furlough by this steamer.

Miss Adams is very ill with typhoid, but at last accounts was doing as well as could be expected.

Mr. Curtis began his work in the school this morning. We like him so far very well.

Yours truly,

D. W. Learned

Kyoto Nov. 13/99

prompty received.

As you desire to know the opinion of the mission in regard to the sending of a second man to teach here, I hasten to say that we are nearly of the opinion that one should be sent, but on the express understanding that he is not to be limited to the publishing work as it is not to be [illegible] English.) As Mr. Curtis is expecting to go home next spring there will be a clear need of a man here to [illegible] and now and the work which he is doing ought not to be dropped. Moreover his wife's health makes their return so very uncertain that his work will have to be planned for about the same as if he were going to leave the mission. Furthermore Mr. Bartlett is now doing quite a little teaching of English in the school which will of course be given up when he returns to his own station but [illegible] we say that it is hardly good economy to have a man who is so fitted for general work giving any of his time to teaching English. In view of the importance of keeping the English department well manned in this time of difficulty for Christian schools, we are of one mind in earnestly hoping that the desired man will be sent and if possible by next spring when Mr. Curtis leaves. But we wish to be free to have some of his time for the English work in the Theological school.

Dr. Barton

Kyoto, Nov. 12, 1888

DEC 16 1899 500

Kyoto, Japan, Nov. 22, 1899

JAN 10 1900

Rev. J. L. Barton D.D.

Dear sir,

Your favor of 18th October was promptly received.

As you desire to know the opinion of the station in regard to the sending of a second man to teach here, I hasten to say that we are heartily of the opinion that one ought to be sent, but on the express understanding that he is not to be limited to the Kobikan, but is to assist in the Theological school (in the English teaching there, i.e., the teaching of English.) As Mr. Curtis is expecting to go home next spring there will be a clear need of a man, as he is fully occupied now and the work which he is doing ought not to be dropped. Moreover his wife's health makes their return so very uncertain that his work will have to be planned for about the same as if he were going to leave the mission. Furthermore Mr. Bartlett is now doing quite a little teaching of English in the school which will of course be given up when he returns to his own station next year, not at any time it is hardly good economy to have a man who is so fitted for general work giving any of his time to teaching English. In view of the importance of keeping the English department well manned in this time of difficulty for Christian schools, we are of one mind in earnestly hoping that the above man will be sent out if possible by next spring when Mr. Curtis leaves. But we wish to be free to have some of his time for the English work in the Theological school.

Kyoto, Japan, Nov. 22, 1899

Rev. J. L. Barton D.D.

Dear sir,

Your favor of 18th October was promptly received.

As you desire to know the opinion of the station in regard to the sending of a second man to teach here, I hasten to say that we are heartily of the opinion that one ought to be sent, but on the express understanding that he is not to be limited to the Mission, but is to assist in the Theological school (in the English teaching there, i.e., the teaching of English.) As Mr. Curtis is expecting to go home next spring there will be a clear need of a man, as he is fully occupied now and the work which he is doing ought not to be dropped. Moreover his wife's health makes their return so very uncertain that his work will have to be planned for about the same as if he were going to leave the mission. Furthermore Mr. Bartlett is now doing quite a little teaching of English in the school which will of course be given up when he returns to his own station next year, not of any that it is hardly good economy to have a man who is so fitted for general work giving any of his time to teaching English. In view of the importance of keeping the English department well manned in this time of difficulty for Christian schools, we are of one mind in earnestly hoping that the needed man will be sent and if possible by next spring when Mr. Curtis leaves. But we wish to be free to have some of his time for the English work in the Theological school.

The Carys, Mrs. De Forest and Miss Keith arrived in Yokohama on the 19th, and the Carys arrived here this morning. I need not say that we were exceedingly glad to see them again. Miss Keith goes to Mabashi for the year for study.

The Committee ad Interim has voted permission for Stanley Allchin to go to America with Miss Case at the end of next month. In the regular course of things it is time for him to go to the United States, like the other mission children, and Miss Case's decision to go in December gives an opportunity for him to go such as might not soon occur again. Thus it seemed to the Committee that we were warranted in sending him off without waiting for formal permission from Boston, which could not have been received in time.

Miss Adams is getting on gradually with her fever, I believe, but Miss Chamberlain is in a very dangerous condition nervously as the result of this strain added to her former work, and a proposition from Dr. Taylor is now before the Committee to send her over to China for a rest.

We are sorry to say that the plague is in Kobe and Osaka a few cases having occurred at each place.

We have opened a new preaching place in the west part of the city, as I think I wrote you we were planning to do. More time than we expected was spent in finding a place, but at last it is opened, and so far the work has opened most encouragingly. As that part of the city is devoted to weaving, almost every house being given to that business, and as the weavers have only two rest days a month and work late in the evenings except on every fifth day, the services are held on those evenings.

Yours truly,

D. W. Learned

The Carys, Mrs. De Forest and Miss Keith arrived in Yokohama on the 19th, and the Carys arrived here this morning. I need not say that we were exceedingly glad to see them again. Miss Keith goes to Nagasaki for the year for study.

The Committee ad Interim has voted permission for Stanley Aldrich to go to America with Miss Case at the end of next month. In the regular course of things it is time for him to go to the United States, like the other mission children, and Miss Case's decision to go in December gives an opportunity for him to go much as might not seem ever again. Thus it seemed to the Committee that we were warranted in sending him off without waiting for formal permission from Boston, which could not have been received in time.

Miss Adams is getting on gradually with her fever. I believe, but Miss Wainwright is in a very dangerous condition nervously as the result of this attack added to her former work, and a proposition from Dr. Taylor is now before the Committee to send her over to China for a rest.

We are sorry to say that the plague is in Kobe and Osaka a few cases having occurred at each place.

We have opened a new preaching place in the west part of the city, as I think I wrote you we were planning to do. More time than we expected was spent in finding a place, but at last it is opened, and so far the work has opened most encouragingly. As that part of the city is devoted to weaving, almost every house being given to that business, and as the weavers have only two rest days a month and work late in the evenings except on every fifth day, the services are held on those evenings.

Yours truly,

D. W. Learned

Nov. 22, 99

DEC 20 1899
JAN 10 1900

Kyoto, Nov. 29, 1899

Rev. J. L. [illegible] D.D.

Dear Sir,

To-day is the 24th anniversary of the opening of the Doshisha, and the day is given up to its commemoration. I wonder if you remember the celebration of four years ago in the midst of the mission meeting, whom you were here, and how you spoke on that occasion. I am afraid that some of us lost much heart for it that year,--I am sure that I had very little. I had not been present at the anniversary exercises since then till to-day, and it was with very different feelings that I took part in the services to-day. There was first a meeting in the theological chapel, at which I spoke, and then in the large chapel at which Dr. Davis was the chief speaker. This afternoon there is a meeting at Mr. Neesima's grave.

Mr. Warren seems to be just the man for the place, and we like him more and more.

We are glad to hear that Miss Adams is convalescing. As I hope written, the strain of caring for her (and made the harder by the fact that they could get no help from physicians except as Dr. Taylor came occasionally) has, on top of the fatigue of previous work, worn so much on Miss Shinwright that, in accordance with Dr. Taylor's advice, the C.&.I. has authorised her to take a vacation with friends in the North China Mission. This will necessitate a request to the W.B.M.I. for a grant in aid when the expense is known.

Yours truly,
D. W. Learned

Kyoto, Nov. 29, 1899

Rev. J. D. Davis D.D.

Dear sir,

To-day it the 24th anniversary of the opening of the Doshisha, and the day is given up to its commemoration. I wonder if you remember the celebration of four years ago in the midst of the mission meeting, when you were here, and how you spoke on that occasion. I am afraid that none of us had much hope for it that year,--I am sure that I had very little. I had not been present at the anniversary exercises since then till to-day, and it was with very different feelings that I took part in the services to-day. There was first a meeting in the theological chapel, at which I spoke, and then one in the large chapel at which Dr. Davis was the chief speaker. This afternoon there is a meeting at Mr. Neesima's grave.

Mr. Davis seems to be just the man for the place, and we like him more and more.

We are glad to hear that Miss Adams is convalescing. As I have written, the chief wish of having for her (and made the burden by the fact that they could get no help from physicians except as Dr. Taylor came occasionally) has, on top of the reports of previous work, been so much as Miss Wainwright that, in accordance with Dr. Taylor's advice, the C.M.I. has authorized her to take a vacation with friends in the North China Mission. This will necessitate a request to the W.B.M.I. for a grant in aid when the expense is known.

Yours truly
D. W. Learned

JAN 3 1900 502

JAN 10 1900

Kyoto, Japan, Dec. 5, 1899

Rev. J. L. Barton D.D.

Dear sir,

I have already informed you of the desire of our station that the proposed second man for English work here be sent as soon as the right man can be found.

To make sure that it was not simply the opinion of a few of us, we referred the matter to the Committee ad Interim, and I now report to you the opinion of that Committee endorsing and seconding our request.

The Committee has voted to ask the Prudential Committee to send an additional man for English work in the Fukuin Gakkwan (our Theological School) and in the Doshisha as soon as the right man can be found.

Yours truly.

D. W. Learned
Secretary

Kyoto, Dec. 5, 1899.

JAN 13 1900
JAN 22 1900 503

Kyoto, Japan, Dec. 18, 1899

Rev. J. L. Barton D.D.

Dear sir,

Miss Julia Gulick arrived in Yokohama by the last steamer on the 15th. The mission has also been to-day reinforced by the arrival of Master Robert Bartlett.

Miss Wainwright has gone to China with the approval of the Committee ad Interim for much needed change and rest, as she was getting all worn out nervously. We are glad to hear that Miss Adams's convalescence is progressing well.

Day after to-morrow there is to be here a meeting of a large committee of the mission to consider the question of co-operating with the Japanese in the re-establishment of the Doshisha Theological School. I need not say that we should all be heartily glad to see that school re-opened and to co-operate in it, but that the question is on what terms we can afford to go into such a partnership. I, it is to mean that the mission is to supply the most of the teaching force and the most of the money, but that the Japanese are to control it and are to put in as head of it some man in whom we have little or no confidence, it would seem to be better to work separately, great as the losses of such a course may be. I enclose a copy of a plan which I am intending to propose, which may or may not prove to be the best that we can do. It is the best that I can yet devise for diminishing the dangers of such co-operation.

Our beloved Presbyterian friends and neighbors, the Porters are obliged to leave Japan, and their place here is to be taken by Dr. Alexander, whom we highly esteem.

I have not heard from you for some time, and I hope it does not mean that you are not well.

Kyoto, Japan, Dec. 18, 1899

Rev. J. L. Barton D.D.

Dear sir,

Miss Julia Guild arrived in Yokoha-
ma by the last steam r on the 15th. The mission has also been
to-day reinforced by the arrival of Master Robert Bartlett.

Miss Wainwright has gone to China with the approval of the
Committee ad Interim for much needed change and rest, as she was
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taken by Dr. Alexander, whom we highly esteem.

I have not heard from you for some time, and I hope
it does not mean that you are not well.

Kyoto, Japan. Dec. 27, 1899

The government has introduced into the Diet (now in session) the long-expected bill for the regulation of religious bodies. It is all we could ask. Perhaps there are more regulations than would seem to us to be absolutely necessary, but we have to remember that Japanese ideas as to the duties of government differ from American, and the important thing is that Buddhism and Christianity are for the first time officially put on an entire equality. In fact the Buddhists are complaining that they are worse off than we because they are not to be allowed to alienate the property of their temples without official consent, while the Christians have no such restriction. The property of both temples and churches are exempted from taxation, and both pastors and priests have the same privilege of exemption from the conscription. Naturally those of the Buddhists who have been working up a movement to get Buddhism made the official religion of the country are as mad as hornets and will do all they can to prevent the Diet from passing the bill, but I do not think they can do it, especially as some of the leading Buddhists heartily favor the bill.

Yesterday I had the pleasure of assisting the Doshisha church in their communion service and of baptising five young men. It is a good thing that there should be as many as five to be baptised there, but I ought to add that the whole congregation at the communion service, besides the girls and the five who were baptised, was just eighteen (18) including Dean, librarian, secretary, some teachers, and a (very) few students.

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D. W. Learned

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D. W. Learned

Kyoto, Dec. 16, 1899

JAN 16 1900 504

Kyoto, Japan, Dec. 27, 1899

JAN 22 1900

Rev. J. L. Barton D.D.

Dear sir,

Just a week ago I received your favors of 15th and 28th of Nov., the former of which seems to have been delayed somewhere. Also there came the report of the Conference in New York in regard to the educational situation here, which had already been printed in the papers here. We are glad that the conference agreed in so positive a statement, but, as is often the case, the meaning of it depends a great deal on the interpretation. For instance, the Department seems to be disposed to compromise on letting religion be taught freely in the dormitories, as a required service, provided no mention is made of religion in the class-rooms, and some seem to be disposed to accept this as enough to justify missions in continuing to work in co-operation with the national system. (This, by the way, serves to show the absurdity of the Department's position, as if religion was all right in the dormitory but dangerous in the class-room). I am not sure whether you appreciate the peculiar position of the Doshisha in having Christian principles in its constitution. No other mission school, I think, has such a constitution. Thus the Doshisha cannot avail itself of such a dodge as to shunt religion into the dormitories and still continue in the national system, for its constitution still would make it a Christian school. I am glad to say that I think there is no intention on the part of the managers of the school to do or attempt anything else than to give up the national recognition at the end of the present school year (next March) and carry on the school on independent lines.

Kyoto, Japan, Dec. 27, 1899

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The mission committee on co-operation in Theological education met here a week ago. Messrs. Albrecht, Allchin, Atkinson, De Forest, Cary, Bartlett, Greene, Davis, Curtis and myself were present. The plan which I sent you a copy of in my last letter was adopted, and Messrs. Greene, Cary and myself were appointed a sub-committee to confer with the committee of the Doshisha Directors in regard to it.

You may remember that the essence of this plan is (1) that the Doshisha Theological School be re-opened for a thorough course and that the present Fukuin Gakkwan be continued for the benefit of those who are not able to take a thorough course of study. (2) That the Fukuin Gakkwan be affiliated with the Doshisha as the Doshisha Fukuin Gakkwan, but that its independent life be not destroyed--that it be not merged in the larger school. (3) That a joint Theological Committee or Council be appointed, consisting equally of foreigners and Japanese, who shall appoint the Dean and full Professors of both these Theological Schools.

Under this plan the Japanese would have an equal voice with us in the election of the faculty of these schools and no one could be appointed Dean or Professor who was not fairly acceptable to both them and the mission. The object of affiliating the present Fukuin Gakkwan with the Doshisha and of bringing it into the plan is that we may not seem to be grasping a share in the management of the Doshisha while unwilling to give the Japanese any share in the management of our school, and also because it will be much more satisfactory to our students if they can have some recognition as a part of the great Doshisha!

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The mission committee is unanimous in proposing this plan; whether the Doshisha Directors will consent to accept it is another question. It will probably encounter ttwo difficulties,--(1) the disinclination of the Directors to part with their full control over any part of the Doshisha insitution, (2) the dislike of the Japanese in general to see any measure of control given to foreigners in anything that is done in Japan. It will no doubt seem to the Directors that the proper way will be for them to exercise the full control over the Theological part of the institution and for the mission to be content with that influence the foreign teachers can exert in the school. My own opinion is very decided that this will not be such an arrangement as ought to be accepted by the mission (that is for the Directors to carry on the school, and for the mission to have nothing to do with it except to furnish funds and teachers). That was the state of things during the last few years before we separated from the Doshisha, and it was altogether unsatisfactory. The tendency is strong under such an arrangement for the Japanese to control the whole tendency and spirit of the school, and in a way different from our ideas of what they ought to be, and for the foreigner to be simply a teacher of certain subjects. I do not say that individual missionaries might not teach in a school under pure Japanese control as long as the general management was reasonably satisfactory, but I do not think that the mission ought to enter into any formal relations with the theological work or have Mr. Albrecht back here to take part in the school unless the mission can have a fair share in its management.

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While it is almost too much to hope that the Directors

will agree to our proposed plan, it is possible that some modification can be devised which will retain all that is necessary from our point of view and yet be accepted by them.

The committee appointed by the Directors for this subject consists of Mr. Albrecht and two Japanese pastors of his field. The two Japanese members of the committee are not very strong men, and the having a foreigner on the committee may and may not prove to be an advantage.

I understand that Misses Emily Brown and Case and also Stanley Allchin sail from Kobe to-morrow. Miss Adams has been moved to Osaka, and is said to be doing well. Miss Wainwright, as I think I have said, has gone to China for a much needed rest.

We continue to like Mr. Warren and I think you could hardly have done better in selecting a man for this work. I am glad to hear that you appreciate the advantage of his having a place of his own, where he can be free to meet the students and they will feel free to call on him, and that the Committee was likely to grant the small sum needed to help him fit up this place. He has made himself very useful in the Christmas celebrations at the various chapels and Sunday schools with the music of his violin.

We regret the necessity of cutting down our appropriations again, but we are not entirely surprised at it and we realise that the Committee has no doubt done the best it could for us. I can illustrate the effect of the reduction better after the money has been appropriated. I can hardly see what should have given you the impression that perhaps the ladies would not have to pay taxes, as I do not remember to have heard that there is distinction of sex in the tax system of

Mrs. Lora E. Learned

505

Mrs. Florence N. Learned

506–508

Mrs Lora E. Learned
Sept 84 Filbert St.
Oakland. California.
March 13. 1871
Rec'd 20
Ans'd do.

My dear Dr. Alden;

Perhaps the "Home Secretary" is not just the one to be addressed in this case, but you and Mrs. Alden have seemed to feel a good deal of interest in my son Dwight Learned, when I have met you, so that I feel moved, after the reading of such letters from Japan, to apply to you for a Junior for my Soldier-boy.

The Lord of Dwight's

late letters tells me plainly that it is quite time that he had vacation. Seventeen years of conscientious, unremitting work deserves it, I am sure. Until now, he has not wanted to hear of such a thing and even now he says he does not want the kind of vacation a missionary is expected to ~~need~~ and take — to come home simply to rest ~~society~~ physically in a quiet place. He says he is not "broken-down" and before he had a recent severe attack of "la grippe" he was in as good condition for work as ever. I think I quote his own words — "What I should like to do, and what I think would be really profitable after seventeen years of steady

routine in this quiet old town, would be to travel about to see the missionary work in such countries as India and Turkey and to observe methods of christian work and teaching in England & America, especially to see Christian life, to feel the animation of western Christianity again, and to have the chance to make the acquaintance of eminent teachers & preachers. But the Board manifestly makes no provision for such a vacation, and I suppose the churches in general would regard it as a scandalous waste of money. So I don't want to think anything about it, and should like to postpone the evil day as long as possible."

But though he persists that he does not need the change physically, I can plainly read between the lines that he does, one and another home-comer has not told me so.

And Mrs. Leavens had a struggling kind of life through last summer, having to lay down one line of work with the Japanese after another, and she as well as Dwight has been reduced in strength by la grippe.

They have been wondering if they ought not to let their fifteen-year-old daughter come home for further study.

Doesn't it seem to you that it is just the time for the greatest good of the greatest

number, that they should
break away from their pos-
temporarily, and get the re-
freshment that will help them
to do still better service?

Yours truly,

Lora E. Leonard.

904 Filbert st.
Oakland Cal.
Feb. 3. 1892.

Rev. H. G. Clark D.D.

Dear Sir. Your letter in care of the Rev. Mr. Frear came duly to hand. Thank you for the words of interest in our welfare which it contained.

We are here at Mrs. Fisher's (the sister of my husband's mother) waiting to hear of some place in Ojai Valley, Southern Cal., where we can go. My health is some better than when I left Japan & I have every reason to believe that the drier & more bracing climate of this country will make my lungs well again. I want to

keep in mind what I have come to the States for and do all I can to grow well so as to go back to Japan. I am glad Mr. Learned is coming in June for a vacation for tho' he feels he does not need to come his friends all see that he does need to.

This is a short note but it will give you an idea when and how we are and I must not tax your time with many words. Mr. Frear has already let me have some money and I have not reported to Mr. Ward, as I took it for granted Mr. Frear will do so. It may be I ought not to trouble him to report. I do not quite know how much I am at liberty to take his time.

Very Sincerely
Florence K. Learned.

Mrs Florence H. Learned

Oakland, Feb. 3, 1892.

Recd Feb. 10

Mrs. Learned 507

Nordhoff. Ojai Valley.
Ventura Co.
California
Feb. 23rd 1892.

Rev. H. G. Clark D.D.

Dear Sir: Your letter in reply to my note was forwarded to me from Oakland. We came to this lovely climate a week ago. On leaving Japan I was advised to go to Pasadena. but Dr. Adams the old family physician of the Fishes advised us to come here instead. I have never been at Pasadena. but I do not think we will regret having come here. My daughter and I are keeping house in a simple way. doing our own work.

And aside from its being much more economical than boarding we are more comfortable every way. and the exercise will I hope prove good for us both. We have already found many kind friends here - among them the Rev. Charles S. Vaile & wife of the Congl Church here. and the Wm Hawes Thatchers who are in a way related to my husband Mrs. Burnell of the Madura Mission is here. Also Prof. Newton of Oberlin who is very sick with Consumption. Capt. Gillette and wife of the first and second "Morning Stars" are also here & right across the way from us. So you see we are in good company

though when we came we had not the remotest idea any of these nice people were here. And it was with a sense of loneliness that we set out from Oakland. And so we have been provided for and kept all the way.

We had good news from Japan yesterday. Mr. L keeps well and is enjoying his work more & more. It grieves him to come away from it but I feel it is time for him to have a complete change. He will be more useful for it. I am sure.

With many thanks for all your kind inquiries concerning our welfare. and with best wishes for yourself. very truly

Florence H. Learned.

Mrs. S. H. Learned.

Nordhoff. Feb. 23/92.

Mrs F. A. Learned 508

Nordhoff. Ventura Co.
California.
March 16. 1892.

Rev. N. G. Clark D.D.

Dear Sir. Your very kind letter came duly to hand. My daughter and I wish to thank you for your kind remembrance of us. The sad news from Japan we had been prepared for. It is hard to understand why this should be. We hope to hear of Miss Wilkinson's recovery ere long. I know how hard it is for the Japan Mission to bear this great loss of forces at this great time of need. The mail from Japan up to Feb. 23rd came today. Is it not sad that

Christian Missionaries should go to work to convert natives to their particular creed? making that work their main object - as the Plymouth Brethren are doing in Japan. They have just entered Kyōto.

We need to daily earnestly pray for Japan. But you will have received the latest news. The glorious work moves on in spite of such hindrances. "The Ojai" is a lovely rural retreat. and we do enjoy this quiet very much. Living also is not expensive unless one boards. Dr. Root is expected here next week to lecture on India.

With very best wishes. and many thanks.

Florence H. Learned.

P. S. I have learned that Miss Barrows has gone East. May I trouble you or some one at the Rooms to put the proper address on this letter to her and mail it. I shall be greatly obliged for this favor.

F. H. L.

Mrs. F. H. Learned.

Nordhoff. Mch. 16. 92.

Henry Loomis

509—514

H. Loomis. 509

J. L. B. †
Rec'd 1-6-96
Ans'd 2 "

AMERICAN BIBLE SOCIETY; BRITISH AND FOREIGN BIBLE SOCIETY; NATIONAL BIBLE SOCIETY OF SCOTLAND.

Bible Societies' Committee for Japan.

26 WATER STREET,

Yokohama, Dec. 13th 1895.

Dear Dr Barton.

I hope that you have had pleasant and a prosperous journey to your home in Boston.

I have been thinking much of a suggestion made by one of the delegates that some evangelist be sent to Japan to stir up the people and help the missionaries. I believe it would be very helpful and good second Gospel preaching like that of Moody or Bishop Mills is just what is needed. The Japanese do not emphasize enough the fundamental truths of our religion and need examples like those referred to.

Bishop Hendricks intimated to me that some influence might be used with the President

We are pleased and thankful to find from your visit to Japan and what you say in your letter of the 18th instant that the Bible Societies' work is progressing favorably.

to secure a better representative of our government in Japan. It is a great misfortune that a Christian nation should ever have a heathen man to fill the position of Minister in every country like Japan. And if any change can be effected now I earnestly hope the various missionary bodies combine to secure the appointment in the future. If we only had such a man as Secretary Foster to represent us it would be an inestimable change and I believe double our influence. I hope that such a thing can be done.

It is agreed by the missionaries everywhere that the troubles connected with the A.B.C.F.M. mission are not general but limited to that body alone. This is the statement of every man who

J. L. B.
Rec'd 4-14-96
Ans'd

Not for publication

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510

Yokohama Japan March 25th 1896

Dear Dr. Barton,

Count Inouye is one of the two statesmen who have made Japan what it is today. Together with Marquis Ito they have led the nation in its course of progress and whatever there has been of broad and liberal statesmanship has been due to them more than to any other men in the country. As is well known Marquis Ito is now Premier of Japan, and while Count Inouye is not in office at present he is still recognized as having the entire confidence of those in power and great influence in the affairs of the government.

When he was the Minister of Home Affairs he was visited by some representative missionaries who wished to know his views in regard to the use of passports in Christian work that were issued for reasons of "health or scientific observation". The Count replied that in issueing such passports to missionaries it was with the distinct understanding on the part of the government that the holder was at liberty to preach the gospel or do any other Christian work. As long as missionaries confined themselves to their proper sphere and did not meddle in politics they were free to teach the people and their labors were welcomed.

For some time past Count Inouye has been giving his time and energies to the reformation of Korea. As I have watched the course of events in that country I have been satisfied that the changes or policy which he has advocated have been wise and particularly adapted to the needs of the people. Some time last year he found it necessary to return to Japan and Vicount Miura was sent to fill his place.

The murder of the Korean Queen on the 8th of October is now a matter of history. In the trial of Vicount Miura and his associates it was shown that they were guilty of her death. That no punishment was meted out to any of them was a surprise to all true friends of Japan. Such a result seemed to be conclusive evidence that the Japanese government was either implicated in the plot or at least approved of the act.

At the time of the murder I was in Korea and found a general and very deep feeling of hatred and antagonism towards the Japanese. I did not think that Count Inouye or the Ministry either had or ever would sanction such an act; and I said this to all with whom I conversed on the subject.

On my return to Japan I sent a letter to Rev. Mr Oshikawa, who is the head of an Association for the promotion of education in Korea and a personal friend of Count Inouye, saying that if I could meet the Count and get from him a statement that that he did not know beforehand of the plot to kill the Queen, and that it was an act that he condemned, I should be pleased to do what I could to allay the ill feeling that I found among my friends in Korea.

Some time after my letter had been sent came the trial at Hiroshima and the acquittal of the accused. This was a great disappointment as I had hoped the government would condemn the act in an emphatic manner and be able to clear itself of the blame. But the result of the trial left my mind in a state of suspense.

On the 15th inst Rev Mr Oshikawa (who was an old pupil of mine) called and asked what were my views in regard to Korean affairs. I told him freely and plainly the state of my own mind and that it would be a great relief to be assured that neither Count Inouye or the Government sanctioned the conduct of their representative in the death of the Queen. As a friend of Japan I was interested in her reputation and when convinced of their innocence of crime I would do all I could for the defence of its representatives.

Mr Oshikawa then urged that I should see Count Inouye and said he would arrange an interview.

On Monday following I was notified that the Count would see me at his residence on the 21st at 1 P.M.

I went at the appointed time and said that as a friend of the country I should be glad to know the facts; and believing what he had done in Korea was in the line of the greatest help to the people in a political way I hoped that there might be mutual confidence and a unity of effort on the part of all true friends of that distracted country.

The Count said that it was his sincere wish and purpose to work in harmony with all friends of progress ,and while politics and religion were not the same yet they were related to each other very intimately.He thanked me for the interest that I had taken in the welfare of Japan and proceeded to tell me the whole history of Korean politics and the obstacles that he had met with in his efforts to help the country.

It was a most wonderful story of intrigue and factional strife on the part of those whom he had tried to benefit;and without question extremely creditable to his statesmanship and perseverance in a work that brought him the simple consolation of doing all in his power to lift a nation out of a condition that was ruinous to her peace and progress.

In all his efforts he was met on every side by a general indifference as to any improvments,the grossest ignorance as to their real needs,constant strife between different factions who sought simply personal ends,and last of all the jealousy of other foreign powers.

Finding it necessary to return to Japan for a while Viscount Miura was sent simply as a locum tenens,and it was supposed that by his inactivity the feeling of hostility towards the.Japanese representative because of alledged undue interference in Korean affairs might be allayed.That Viscount Miura should have entered into a conspiracy to take the life of the Korean Queen was an event that was never dreamed of and most deeply regretted.The action of the court in his acquittal was something that the Cabinet had no right to interfere with even though it met with entire disapproval.

According to the report of Count Inouye the murder of the Korean Queen was the result of intrigue on the part of the Tai Wan Kun.The Ex-Regenthad tried to accomplish this before but failed.By his representations to Viscount Miura the latter was induced to believe that her removal was necessary to the peace and welfare of the country and that the circumstances required that it should be done then.

Such was in substance the statement that I received,and be-

lieve to be essentially true. At the close I said "This account of yours is one of the most convincing proofs that it is possible to furnish of the importance of the work of the Bible Societies. Had the people whom you have ben dealing with only known and followed the teachings of the Bible you would have had no such experience of disappointment and sorrow as this."

To this he gave a prompt and hearty assent; and then I urged that as our work was to make the people in Japan and Korea better I hoped in the future we could depend upon his sympathy and support. He assured me that such was his purpose, and he was very thankful that I had called upon him and given him the assurance of my wish to do whatever I could for the welfare of Japan. He said "We want your help." Then he requested explicitly that these statements should not be published as being made by him. (If they should come back to Japan they might be used to his injury).

What may come of this I can not tell. But it seemed to me then, and it seems to me still, that in this event we can see how God is working for the furtherence of the Gospel in Japan and Korea. Nothing else would ever have convinced a man like Count Inouye of the necessity for a better system of ethics than these people now have; and having spent some time in a Christian family in England he understands that it is the religion of the Bible alone that can fully meet this want. That he has thus been led to such a conviction seems to give promise of greater opportunities than ever before.

When I asked if he had an English Bible he replied that he had both an English and Japanese copy. He then accepted with evident pleasure a copy of "Gesta Christi", and also a copy of an address by Dr Northrop on the subject "The Bible as an Educator."

The interview lasted just four hours. God grant that it may redound to the glory of His Name.

Last Monday I called upon the Governor of Yokohama and asked for permission to distribute Scriptures and Tracts among the convicts in the prisons, and also for the privilege of holding religious services for their benefit. He has promised to do all that he can to help us.

H. Loomis.

+ H. Loomis 511

AMERICAN BIBLE SOCIETY; BRITISH AND FOREIGN BIBLE SOCIETY; NATIONAL BIBLE SOCIETY OF SCOTLAND.

Bible Societies' Committee for Japan.

J. L. B.
Rec'd 4-14-96
Ans'd 7-22

26 WATER STREET,

Yokohama, March 27th 1896

Dear Dr Barton,

I was much pleased to receive your kind letter of Jan. 20th.

You have doubtless heard of the loss of our home by fire. I have not a shell or article left, and there was no insurance on the collection because it had been refused. About one half of our other loss was covered by insurance. The mission of the A.B.C.F.M. has been especially kind to us in helping to repair our loss and what we value quite as much is their expressions of sympathy. We have much to thank God for.

I enclose an account of our interview with Baron Inou

Dr Barton
Am Board
Boston

ge that I think is significa
of a conviction in the minds
the leaders in Japan that a
true civilization must have
moral or religious basis to be
substantial and permanent
It is to my mind an indic
tion that God is using var
means to bring the nation
to an acceptance of his pur
I am glad that you s
gest the name of B. Fay Mi
as a suitable man to visit
Japan, men who are filled
with new and advanced i
eas in regard to the Bible a
the plan of salvation will
do more harm than good. If
anything has been settled in
connection it is that the "Old Gos
story" is what lost sinners
need.

Very sincerely yours
H. Loomis.

AMERICAN BIBLE SOCIETY; BRITISH AND FOREIGN BIBLE SOCIETY; NATIONAL BIBLE SOCIETY OF SCOTLAND.

Bible Societies' Committee for Japan.

26 WATER STREET,

Yokohama, Aug 15th, 1896

Dear Dr Barton.

Since you asked me to keep you informed in regard to matters of importance I will try and comply with your request.

But unfortunately I am in the dark concerning your information as to what is taking place.

Perhaps you see the "Japan Mail" and if so you will see the articles that have recently appeared concerning the Dashisha. If you have not seen them you ought to.

In the daily issue of Aug 13th there is a contribution by some anonymous writer entitled "Some Lessons from the Dashisha". From what I have heard this pro-

the opinion that is generally entertained among the missionaries outside of the A.B.C.F.M. mission. It seems to the mind of those that there must be some special reason for the unfortunate condition of affairs that is only found in connection with the work of the A.B.C.F.M..

As you are aware the Liberal Party is now allied with the government, and some of its leading men are active Christians. You will find that these men are anxious to have the Darkness matter settled in a satisfactory way, but unfortunately their opponents, the Progressionists, have large or controlling influence in the Board of Trustees, and this renders it impossible for them to act as they would like.

But there are many influ

American Bible Society; British and Foreign Bible Society; National Bible Society of Scotland.

Bible Societies' Committee for Japan.

26 WATER STREET,

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ences at work to bring about a change, and I believe the men who have caused all this trouble will be obliged to yield. Public opinion has a great influence in Japan, and as far as I can see it is being more and more turned against them. My clerk tells me that there is a report in the native papers that Prof Okuki has resigned. If such is the case it is the beginning of a more hopeful state of affairs and of a collapse of the effort to make the Doshisha the organ of the Progressive Party instead of a Christian institution of learning.

The decision of the missionaries to discontinue their fare-

relations to the Southside as long
as it holds to its present positi
merits the approval of every m
whom I have heard speak of i
visalia. It is a wonder how th
have been able to bear their
trials with no word of the s
it of forbearance. Such endeav
ought to be appreciated and ca
to their influence among the
did and truly devoted Japane

I do not agree with M
Pettit that the time is past
when missionaries ought to be
erected in Japan, or that they
have lost their influence. M
own observation leads me to
the conclusion that there is
great work to be done by mis
aries still. And with the exce
tion of the Congregational bre
there who have a reasonable
to the situation are just a

welcome as ever. Such was the impression of the Methodist Conference which I attended in Tokyo, and such is the general feeling in other bodies. In a report of the opening meeting of the Kanmon Presbytery at Kagoshima that lies before me it says "There never was a meeting conducted with better spirit than this one. Everything was read and done in perfect kindness, and, with the exception perhaps of one young brother, not the least unforeign spirit was visible."

I mention this because I regard it as a hopeful sign for all workers in Japan. It is believed and I think properly that the missionaries of the A.B.

Rev. Henry Loomis
Yokohama, Aug. 15, 1896.

6. F. M. have made a mistake in the way of self-denial. What is needed is for them to take a decided stand; our experience shows that the Japanese require leadership as well as counsel.

God has blessed the work in this country in a signal manner, and I fully believe that rich blessings are still in store for all his servants who are striving to bring the people into the blessed light of the gospel.

Yours cordially.
H Loomis.

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Bible Societies' Committee for Japan.

26 WATER STREET,

Yokohama, Aug 18th 1896

J. L. B.
Rec'd 9-8-96
Ans'd

Dear Dr Barton.

Yours of July 22d is received.

Of course I am interested in the Sashinka. It has had an important place in Christian work in Japan and it is a cause of deep regret to the whole body of workers in Japan that it has ceased to be a help to the cause of Christ.

You ask how far the theological discussion extends beyond the Kumiai churches.

I have given that subject considerable attention as I have come in contact with both native and other workers in different parts of the country. It is the universal testimony that

there is no serious trouble in any
of the missions on Sal- point.
one time when the Higher Criticism
first began to spread there were
a few in connection with the
various missions who were carried
to some. But I think as the
discussion has gone on and the
results in the Marquesas must have
been manifest the great bulk
of Japanese preachers have been
led to a more hearty acceptance
of the evangelical views than
ever before. Leading men in
the Presbyterian, Methodist, and
Episcopal bodies assure me that
their preachers are sound in the
faith; and deeply regret the case
of the Dunbrickers.

My own opinion is that
those who are the cause of the
trouble have become so unpop-
lar among their own people

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they will be obliged to give up their places to others. I do not believe the Doshisha can exist long without the aid of foreign teachers. The able men who have represented the A.B.C.F.M. have made the Doshisha what it is, and when they are gone I look for a collapse of the whole affair. Already a defalcation of the students has been to the Presbyterian College in Tokyo to ascertain the terms on which they would be received in case they leave the Doshisha. What is wanted is for the missionaries of the A.B.C.F.M. to stand firm for sound theology and a due consideration of their views on all matters and I

believe they will triumph in t
end.

Joseph Cook said in Jap
some fifteen years ago "This pe
is in the Lepharmonic stage
was true then, and it is true
day. They need leadership. The
must influential man in Jap
him now in Japan is Bishop
Nicolai, and yet no man in
Japan has been so badly hand
capped by national prejudice

Rev Lilley McCauley, of the
Methodist Mission, is the advo
cate. He advocates "liberal
and "Liberal" views, and a
names the position of more ex
treme of "Liberal Thought". As
the result is he has but little
influence or following and th
pupils when he had withdrew
some discarded him utterly. Sh
long ago the W.S. Minister a

American Bible Society; British and Foreign Bible Society; National Bible Society of Scotland.

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BIBLE HOUSE, 60, Main Street,

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tempted to publish him from hastily taken. His would be associates were his own pupils. So much for preaching the "Gospel of Light and Healing" or an Eclectic Religion that contains a little of everything but what is orthodox.

A great portion of the Kumiai church membership are rooted in the faith. They want their sympathy and guidance of the missionaries. If that is given God will bless the work as he has in the past.

It will give me great pleasure to be of any service to you or the mission at any time.

Cordially yours.

H Loomis.

Rev. Henry Loomis.

Yokohama, Aug. 19, 1896.

Rec'd Sep. 8.

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橫濱居留地二十六番 聖書館

Rec'd

Ans'd 10-21-96

J. Bible Societies' Committee for Japan.

26 WATER STREET,

Yokohama, Sept 22d 1896

Dear Dr Barlow.

When I had the interview with Count Inouye of which I sent to you a report I mentioned to him the troubles that had arisen at Kyoto and Kumamoto and intimated that they were creating a very unfavorable impression regarding the Japanese in the U.S. and elsewhere. I told him that for the sake of their reputation it seemed to me that something should be done to settle the difficulties satisfactorily.

He showed deep interest in the matter and said by all means it should be brought before the Minister of Foreign Affairs. I replied that no claim could be made to the property

from a legal standpoint and th
it was a matter involving
sense of honor on the part of
Japanese and it was the general
conclusion that they were guilty of
a breach of trust.

Other officials became interes
in the matter and Mr Beam
& A.G. felt with myself that
the Japanese should know just how
the conduct of some of their
representatives was looked upon
by the world. It was told that
a plan of settlement was made by some
in high positions but owing
to political complications nothing
was accomplished. And yet I
have an impression that the co
cession made by the trustees in
regard to the occupancy of the
houses was the result of pressu
that was brought upon them by
officials in Tokyo.

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The New Minister to the U.S. (Mr Kenshi Zen) was interviewed on the subject and he was evidently anxious to have the matter settled satisfactorily. If it were not for the fact that his going has just gone out of power it would perhaps be well to let some one simply state the case to him with the suggestion that for the sake of the good will and harmony that ought to exist between the two countries perhaps he could help to some settlement.

I suppose you are kept informed regarding all that takes place.

I have made inquiries regarding the theological status

of the preachers in connection with other missions in order to elicit the truth - and I send to you herewith the answers received.

Dr Murdock has written to me as follows. He asks that what he has written may not appear in print.

"The utmost that I ever said to any one of the Congregational delegation, was that a very strongly national reaction had set in some years ago, which had more or less affected the missions and their work - and that the infidel and heterodox literature of the West had done and was now doing much harm both within and without the native churches. But I never even by implication attributed to other Missions or churches either the antagonistic attitude of the native

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preaches lamented missionaries on the drifting away from "the faith once for all delivered to the saints" both of which calamities are known to prevail so widely among and in the Congregational (Japanese) body.

I can only explain Dr Braddock's appealing to me by supposing that he has made an unjustifiable and erroneous inference from what I may at any time have said. You may truly say that I deny the inspiration".

I think you will see that what I said to the Delegation is sustained by sufficient proof.

Yours sincerely.

Eb Lorrin.